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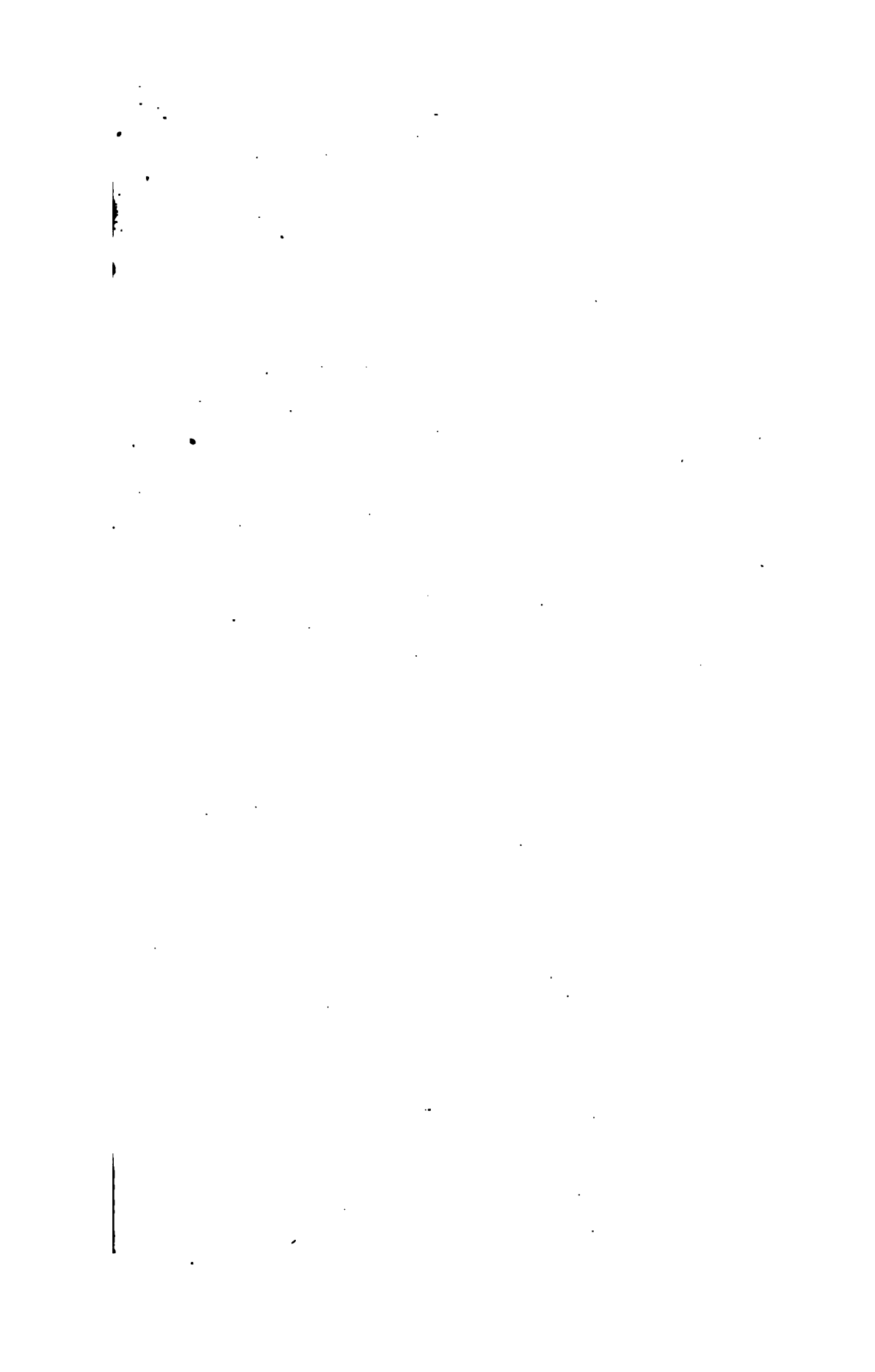


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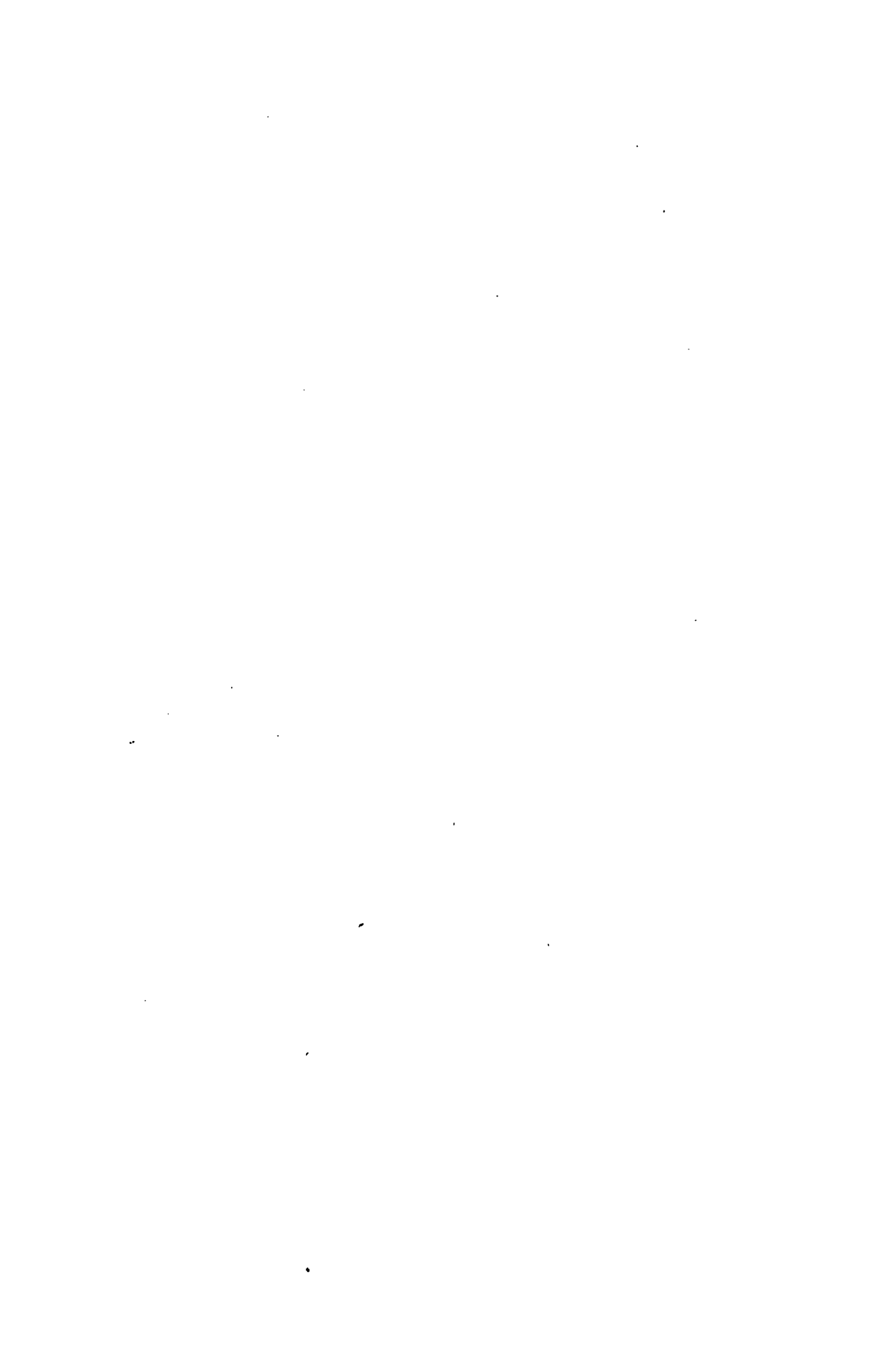
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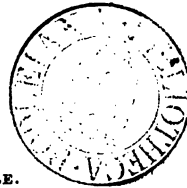
A  
**MANUAL**  
OF THE  
**CHALDEE LANGUAGE;**

CONTAINING A  
**CHALDEE GRAMMAR,**  
CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A  
**CHRESTOMATHY,**  
CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING THE WHOLE  
OF THE BIBLICAL CHALDEE, WITH NOTES; AND

A  
**VOCABULARY,**  
ADAPTED TO THE CHRESTOMATHY.

WITH AN  
**APPENDIX**  
ON THE RABBINICAL CHARACTER AND STYLE.



BY ELIAS RIGGS, A. M.

**BOSTON:**  
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FLAGG AND GOULD....PRINTERS.

## PREFACE BY PROFESSOR STUART.

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MY young friend, who now ventures to make his appearance before the world in the following sheets, feeling a diffidence which is natural to youth and modest adventurers in a literary enterprise, prefers an introduction of his undertaking and object to the public by me, rather than to make one for himself. With great readiness I yield to his wishes, because I have it much at heart, to commend the good work in which he has been engaged.

The study of the Chaldee language is worthy of commendation, on various grounds.

(1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known by every good oriental scholar, to be one and the same. Hence it may be truly said, that he, who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he, who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

(2) The most important ancient helps extant, for illustrating the meaning of Hebrew words, are in the Chaldee language. The two

Targums of Onkelos and Jonathan, (which extend over the most considerable portion of the Old Testament), are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era, (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud, is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an "*opus triginta annorum*;" and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica*, will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.

The present volume renders Chaldee accessible to our American students. Hitherto the means have not been in their power, and could not be without much expense and trouble. The price of such works as the present must be enhanced among us, because the cost of publishing is so great, and the sale so limited and slow. The student, who takes all these things into consideration, will not complain of the price of the present work.

I should not do justice to my feelings, if I should omit to say a word in this connection, respecting the publishers of this little volume. They

have engaged in the present undertaking, without any expectation of pecuniary remuneration for their labours. My meaning is, that neither myself nor they, have thought it probable, that such a volume as the present could find purchasers sufficiently numerous, in our country, to yield any profit to the publishers. And on the same ground, the author of the volume has voluntarily relinquished a part of the reward which his labours might justly claim in other circumstances. The thanks of all who are engaged in the promotion of oriental study in our country, are justly due, for the generous adventure in which both author and publishers engage, in sending out this little volume into the world.

Nearly all the sheets of the present volume have passed under my eye before they were struck off. My engagements have been so urgent during the printing of them, that I have not been always able to give that minute attention to them which I wished ; but I have no hesitation in saying, that the student will not find many errors in the printing which will give him any serious annoyance.

As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief ; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy.

To all lovers of oriental study, I commend the work, and my young friend who has executed it. I hope and trust, that this is only the first fruits of a golden harvest which he may yet produce, to enrich the treasures of sacred Literature.

MOSES STUART.

Theol. Seminary ; Andover, }  
Sept. 1832. }

## ADVERTISEMENT.

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In the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

*Distinct meanings* of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

I ought not to omit this opportunity of expressing my sincere gratitude to those gentlemen who have in various ways rendered me assistance in the execution of this work ; especially to the Rev. Prof. Stuart, to whose revision nearly all the sheets have been submitted before going to the press, and who has kindly prepared the above preface.

E. RIGGS.

Theol. Sem.; Andover, {  
Sept. 1832. }

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## INTRODUCTION.

### CHALDEE LANGUAGE AND LITERATURE.

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THE Aramean, one of the three grand divisions\* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which, (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later,) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [*Χαλδαῖοι*, כְּחַדְיָיִם] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4: 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of

---

\* Aramean, Hebrew and Arabic.



Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.), but which admit no adequate explanation from the Shemitish.

The appellation *Aramean* (language) is derived from 2 Kings 18: 26. Isa. 36: 11. Ez. 4: 7, and Daniel 2: 4. In the first two passages the name אַרַמִּי is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius *Com. zu Jes.* Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. Ed. Siebenkees), although *Syriac* is very extensively used in respect to Syria, Mesopotamia and Babylonia, and specially of the *languages* of these countries. Comp. Xen. *Cyrop.* 7, 5. 31. Jerome on Dan. 2: 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot *Hor. Heb. on John 4: 2.* and below No. 2.

Chaldaic, [אַרַמִּי] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1: 4, was the court language under Nebuchadnezzar. On the other hand, Philo uses *Χαλδαῖστί* of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connexion with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius *Com. über Jes.* Vol. I. p. 947.

By means of the Jews the Chaldee was transplant—

ed into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew character, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted, for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, been totally extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gegenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (Ἑβραῖς, Ἑβραῖς διάλεκτος, γλῶσσα τῶν Ἑβραίων, Ἑβραϊστί,) was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2. 19: 13. Acts 21: 40. 22: 2. 26: 14. Rev. 9: 11. 16: 16. Jerome Prol. to 1. Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish Wars Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לשון דעבר דנדר. See Lightfoot on John 5: 2. Also סוריסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahr Ein-

leitung ins A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example,) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended, it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said *לְהַקְטִיל* instead of *לְהַקְטִיל*, *אֶתְּקַל* instead of *אֶתְּקַלְתָּ*, which certainly did not savor more of foreign idiom than *מִלְּבָרִי* for *מִלְּבָרִי*, *יִזְמָא* for *יִזְמָא* or *לְהַקְטִיל* for *לְהַקְטִיל*.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon totally annihilated the ancient language of the country, so that, at the present day, not a relic of it exists in the East: and the story that the Chaldee is now spoken in some villages near Mosul and Mardin, (Niebuhr Reise II. 363), is without probability and is not confirmed by more recent travellers. For another account, which however is not well attested, see Eichhorn's Bibliothek VIII. 435. But see Appendix on this subject.

3. The principal remains of the Chaldee dialect in our possession are the following (1) In the canonical books, Ezra 4: 8—6: 18. 7: 12—26. Daniel 2: 4—7: 28. Jerem. 10: 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are

at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee, (i. e. the freest from Hebraism,) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination םִ, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אִקְרִי from קִרָּא, נ preformative of the Infin. Paël, Ithpeël and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נָ prefixed in Passives,) and part arise from contractions, (as in the numerals). These peculiarities have been noticed, though inadequately by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq). They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only distinguished by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Chaldee [Syrochaldaic] originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, I. Macc. and the Intrr. of Eichhorn, Bertholdt and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1).

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in

which the Chaldee nearly accords with the old Phœnician and Hebrew.

Note 1. On the connexion of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ת substituted for the Hebrew ז and ש; e. g. דָּבַח *to offer* (sacrifices), דָּבַח *gold*, דָּרַע *seed*, דָּבַר *to break in pieces*, דָּוָר *an ox*; and ט for צ, as טוֹר *a rock*, טָעָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אָרַע [אָרַי] *On the cause of this change, compare Gesenius Heb. Lex. letter ע*; נ into ל, as אֵלְמָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כְּבִרִית [Heb. גְּפִרִית] *brimstone*, קִיבַע [Heb. כִּיבַע] *a helmet*, טָעָא [Heb. תָּעָא] *to wander*.

Note. 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as קָטַל, מָלַךְ, קָטַל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) ל as a mark of the Accusative.

(4) The termination יָן for the plural of masculines.

(5) Distinction of genders in the 3d p. plur. Pret. of verbs.

(6) The formation of Passives by prefixing the syllable אָת.

(7) The formation of the third conjugation like אָקַטַל.

(8) Imperatives Passive.

(9) Two participles in the Actives of the second and third Conj.

(10) The use of the participles with pronouns for a separate tense.

(11) The preference of א to ה as a termination of words; e. g. מֵלְכָא *a queen*, and the consequent confusion of verbs לָא and לָה.

(12) The use of pleonastic suffixes before the Genitive.

(13) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. בָּרַח, Syr. בָּרַח; אֵלְמָא, Syr. אֵלְמָא; עָלַם, Heb.

עֲוִלָּם; עֲוִלָּה, Heb. עֲוִלָּה; קֶל, Heb. קֶל; קֶרֶא, Syr. ܩܪܐ; the plural termination of feminines ܩܪܐ instead of Syr. ܩܪܐ. So the Chaldee often has ܐ where ܐ occurs in Syriac, e. g. ܩܪܐ, ܩܪܐ; and ܐ for the Syr. ܐ; e. g. ܩܪܐ Syr. ܩܪܐ.—(2) Avoiding diphthongs; compare ܩܪܐ with ܩܪܐ, ܩܪܐ const. st. with ܩܪܐ, ܩܪܐ with ܩܪܐ, ܩܪܐ with ܩܪܐ; also otiant letters; compare ܩܪܐ my king with ܩܪܐ, ܩܪܐ with ܩܪܐ, ܩܪܐ with ܩܪܐ.—(3) The possibility of doubling letters not guttural; as ܩܪܐ, ܩܪܐ.—(4) The tone regularly on the ultimate; ܩܪܐ, ܩܪܐ.—(5) The formation of the Inf. except in Peal without the prefix ܐ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

#### THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

##### I. LEXICONS.

J. Buxtorfii (†1629) Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. fol.

Edm. Castelli Lexicon Heptaglotton. London 1669. fol. (This work contains a complete Chaldee Vocabulary).

M. J. Landau Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w. Prag. 1819.

##### II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. Gram. Chald. et Syr. Basil. (1615) 1650. 8vo.

Lud. de Dieu (†1642) Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum. L. B. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger (†1667) Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur. 1649. 4to. Heidelb. 1658.

Andr. Sennert (†1689) Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb. 1653. 4to.

Car. Schaaf (†1729) Opus Aram. complec. Gram. Chald. Syr. &c. L. Bat. 1686. 8vo.

Ign. Fessler Instt. Ling. Orient. Heb. Ch. Syr. et Arab. Vratial. 1787, 89. 2 vols. 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

J. Gottfr. Hasse (+1806) *Prakt. Handb. der aram. Sprache*. Iena 1791. 8vo.

J. Jahn (+1817) *Aram. oder chald. u. syr. Sprachlehre*. Wien 1793. 8vo.—*Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessioneibus aucta* ab Andr. Oberleitner, Vindob. 1820. 8vo.

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Grammatik* Leipzig. (1802) 1817. 8vo.

(b) Of the Chaldee language only.

Chph. Cellarii (+1707) *Chaldaismus sive Grammatica nova Linguae Chaldaicae*. Cizae. 1685. 4to.

Henr. Opii (+1712) *Chaldaismus targ. talm. rabb. Hebraismo harmonicus*. Kil. 1696. 4to.

J. Dav. Michaelis (+1791) *Grammatica Chald.* Goett. 1771. 8vo.

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts*, Lemgo. 1787. 8vo.

N. W. Schröder (+1798) *Instt. ad fundam. Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's *Bibl.* VIII. 694.)

F. Nolan, *An Introduction to Ch. Grammar*. Lond. 1821. 12mo.

W. Harris, *Elements of the Chaldee language*, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824. 8vo. (the basis of this work.)

### III. CHRESTOMATHIES AND READERS.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo 1788. 8vo.

Geo. Lor. Bauer (+1806.) *Chrest. e paraphras. Chald. et Talmude delecta* c. nott. et ind. Nürnberg. 1792. 8vo. (See Eichhorn's *Bibl.* IV. 895, seq.)

J. Jahn, *Ch. Chrestomathie grösstentheils a. Handschrift*. Wien 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm (+1813.) *Chald. Chrestomathie mit einem vollständigen Glossar*. Lemgo. 1801. 8vo.

G. B. Winer, *Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt*, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Altling and Danz,) contained also brief instructions for the Chaldee.

# CHALDEE GRAMMAR.

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## PART I.

### ORTHOGRAPHY AND ORTHOEPY.

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#### § 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. With much more certainty has it been decided, after unprejudiced critical investigation, that the square character, now termed *Hebrew* by way of distinction, belonged originally to the Chaldeans [Babylonians,] and first took the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

For a full account of the age and origin of the square character, see Gesenius *Gesch. d. Heb. Spr. u. Schr.* (Leipzig. 1815. 8vo) p. 140 seq. Eichhorn (*Einl. ins A. T.* 4th Ed. Pt. I. p. 204 seq.) exhibits a result somewhat different.

#### § 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text.



Since it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters א ו י [matres lectionis] were earlier employed, in doubtful cases, as a guide in reading.

The last mentioned fact is clear from such orthographical phenomena as חֻכְמָא, בְּשִׁשָּׁצַר, מְלִאחַ, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and ך employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוֹרִיגָה Deut. 23: 16. אֲרִינִין Jer. 49: 19. צִלִּין [āllin] Dan. 4: 4.; of the latter קִטְלִין.

4. The violation of the rule of Qamets Hhateph, in such cases as חֻכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhateph, or as a consonant [Hhāvchma] since it is written without Sheva. In general however Qamets Hhateph seldom occurs in Chaldee words.

**DAGESH.**

**5. Dagesh lene** is subject to the same general rules as in Hebrew.

*a.* The pron. suff. כֹּחַ and כָּח never receive it.

*b.* In some editions, יָ= in the middle of a word is treated as a diphthong, and the next letter does not receive Dagesh lene ; as יָחִי *baithi*. Generally however י is regarded as a proper consonant, and we find יָחִי בָּיִת *bäy-ti, gēlāy-tā*.

*c.* Nouns of the form חֵלֶךְ (Heb. חֵלֶךְ) are treated as though the ground-form was חֵלֶךְ, and Dagesh is inserted in the כ where a mixed syllable precedes ; as אֶחָדְךָ, יְחָדְךָ.

**6. Dagesh forte compensative**

*a.* Is inserted in the first radical of verbs שָׁב ; e. g. פָּקַדְךָ for פָּקַדְךָ, Aphel from פָּקַד.

*b.* In ו of the passive prefix וְחָ it compensates for the omission of the characteristic prefix of Aphel, e. g. וְחָקַדְךָ for וְחָקַדְךָ.

**Note.** The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which Dagesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism. Comp. Heb. Gr.\* § 261.

*c.* Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which Dagesh forte is inserted ; as אֶחָדְךָ instead of אֶחָדְךָ Gen. 3: 2. Pseud. Jon. The converse of this also takes place ; § 7. a. (2).

**7. Forms which regularly exhibit Dagesh forte, but sometimes appear with a different orthography.**

*a.* The letter כ sometimes takes the place of Dagesh forte, even where the radical form does not exhibit a כ ; e. g. כִּנְזַרְךָ Dan. 2: 25, instead of כִּנְזַרְךָ or כִּנְזַרְךָ from כִּנְזַר. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that כ was expressed in Chaldee in *many cases* where his own language required Dagesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. *a.* note. Gesenius, *Lehrg.* § 33. 3.

*b.* Very frequently no compensation is made for the exclusion of Dagesh forte from gutturals ; e. g. וְחָקַדְךָ Gen. 3: 3. וְחָקַדְךָ 2 K. 21: 6.

*c.* As in Hebrew, Dagesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva. Heb. Gram. § 73. note 3.

\* The Hebrew Grammar referred to throughout this work, is that of Prof. Stuart, 4th edit.

**MAPPIQ.**

8. Mappiq is inserted, as in Hebrew, in ך where it is not quiescent.

*a.* In the Pronominal suffixes ךְ and ךֿ, comp. § 8.

*b.* In ך when it occurs as the last radical of a verb or noun and is not quiescent; e. g. גָּבַחַּ Ps. 131: 1. אָלַחַּ Dan. 2: 28.

**ACCENTS.**

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

*b.* In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

*c.* To the text of the other Targums no accents have been appended.

§ 3. *Tone-syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segolate nouns which follow the Hebrew form; as מֶלֶךְ, טַעַם, בְּנִין, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in תּ אֶ־ נָ־ וְ־ and יִ־; as קִטְלֶת, קִטְלָא, קִטְלָנָא, קִטְלִי, קִטְלִי.

3. The suffixes וְ־ אֶ־ אֶ־ נָ־ וְ־ וְ־; e. g. מֶלְכָּהּ, רַגְלָנָא, הוֹדְעָתָנִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient

**B**abylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *matres lectionis* א, נ, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double נ or י is sometimes employed.

(a) In the middle of a word: either to indicate that these letters are moveable; as מצורתא i. e. מְצוֹרֶתָא, תניינא i. e. תְּנִינָא; or that they are to be pronounced double; as אתדווחת i. e. אֲתִדְוַחַת, חייבין i. e. חַיְבִין.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns יְ- and יִ-; as רגליי i. e. רְגְלִי.

Note. Only one *abbreviation* occurs in the Targums, viz. ידווח for ידווח. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

## PART II.

### ETYMOLOGY.

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#### CHAPTER I.

#### GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

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##### § 5. *The subject generally.*

1. Before entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance ;

as  $\text{קטלִין}$  instead of  $\text{קטלִין}$ ,  $\text{באדִין}$  instead of  $\text{באדִין}$ ,  $\text{אסתִּתֵּר}$  instead of  $\text{אסתִּתֵּר}$ . So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

### § 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root), being prefixed, inserted or suffixed; or by the radicals themselves being omitted, doubled or commuted with other letters; e. g.  $\text{מקטל}$ ,  $\text{קטול}$ ,  $\text{קטלִין}$ ,  $\text{קטל}$  from  $\text{קטל}$ ;  $\text{טב}$  from  $\text{טוב}$ ;  $\text{גלי}$  from  $\text{גלל}$ . For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ר, ט. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation* and *insertion* of consonants.

a. *Assimilation* takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of  $\text{מנכחב}$  is commonly written  $\text{נכחב}$ ,  $\text{ינפק}$  instead of  $\text{מנפק}$ . Comp. § 18.—(2) Of ט in the passive prefix אט with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g.  $\text{קנצ}$  for  $\text{קנצ}$ ;  $\text{אנבא}$  for  $\text{אנבא}$  Job 31: 12. Dan. 4: 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g.  $\text{איקרון}$  instead of  $\text{איקרון}$  Gen. 38: 9. Pseudo-Jon.  $\text{מלי}$  instead of  $\text{מלי}$  Eccl. 10: 12.

*b. Transposition.* The  $\tau$  of the passive preformative  $\text{אָה}$  regularly changes places with the first radical, when that happens to be a sibilant ( $\text{ז}$ ,  $\text{ס}$ ,  $\text{צ}$ ,  $\text{ש}$  or  $\text{שׁ}$ ); e. g.  $\text{אֶשְׁתַּכַּח}$ ,  $\text{אֶסְתַּחֲר}$ ,  $\text{אֶצְטַפֵּע}$ .

*c.* The following letters are *dropped*. (1)  $\text{י}$  and  $\text{נ}$  in some forms in which they would stand in the beginning of a word without a vowel; e. g.  $\text{פֶּק}$  instead of  $\text{נִפְקַע}$ ,  $\text{יִדַּע}$  [Imp.] for  $\text{יִדְעַע}$ .—(2) Consonants destitute of vowels, by contraction; e. g.  $\text{אֶתְאַשֶּׁר}$  instead of  $\text{אֶתְאַשֶּׁר}$ ,  $\text{הִירִיסַר}$  instead of  $\text{הִירִיסַר}$ . Here belong also  $\text{אֶבֶד}$  instead of  $\text{אֶבֶד}$ ,  $\text{סִרְהָא}$  instead of  $\text{סִרְהָא}$  Ex. 9: 31. Jon.—(3)  $\text{נ}$  without a vowel and in the end of a syllable, of participles changed into tenses; e. g.  $\text{קָטְלִיתוֹן}$  for  $\text{קָטְלִיתוֹן}$ .—(4) Very frequently the quiescents; e. g.  $\text{יִמְרֵן}$  instead of  $\text{יִמְרֵן}$ ,  $\text{יִאֲמְרוּן}$  instead of  $\text{יִאֲמְרוּן}$ .—(5)  $\text{ת}$  in the end of words, constantly in the absolute state of feminine forms like  $\text{מַלְכוּת}$ ;—also in the later Targums  $\text{בֵּי}$  for  $\text{בֵּית}$  Gen. 22: 19. Jonath.

*d. Commutation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as  $\text{מִיבֶד}$  instead of  $\text{מִאֲבֶד}$ , (which is merely an orthographical change);—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogenous; as  $\text{אֶקִּים}$  for  $\text{אֶקִּים}$  ( $\text{אֶקִּים}$ ).

But those numerous cases of verbs  $\text{לֵא}$  do not belong here, in which  $\text{י}$  appears instead of  $\text{א}$ ; nor such instances as  $\text{קִדְמִיתָא}$  instead of  $\text{קִדְמִיתָא}$ ; for in these cases the  $\text{י}$  is only the *original* consonant (which had been displaced by another), restored. See above.

*e. Insertion.*  $\text{א}$  prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g.  $\text{אֶשְׁתִּי}$ ,  $\text{אֶבְרִי}$ . Here belong also

such cases as אֶחָדָה instead of אֶחָדָה, אֶחָדָה instead of אֶחָדָה. For *Dagesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius Lehrgeb. p. 860) though it constantly indicates the doubling of the consonant; and for this purpose the vowel of the א falls back to the א of the prefix.

### § 7. Vowel changes.

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מִלֶּךְ from מֶלֶךְ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. *Commuation* of vowels; (1) Short for long, when a mixed syllable loses the tone; as כָּלִיָּהוּ from כָּל, חֲנָה from חָן, עֵקֶר const. state of עֵקֶר. In these cases ה pure generally becomes ו; and ו, ו. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e.g. מִלְּכֹן Dan. 3: 31. So constantly in Hebrew; as דְּבָרָה. See above § 2. 2.—



(2) Long vowels take the place of short;—in pause; as כֶּסֶף Dan. 2: 32. אָמַר Dan. 4: 6, אָח Gen. 4: 11. מִשְׁלַח Ex. 4: 13. (though this is not universally the case; comp. Dan. 2: 9, 17.);—before a guttural which would regularly be doubled; as מִבְּרַךְ instead of מִבְּרַךְ, מִמְּרַעַה instead of מִמְּרַעַה, (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4: 16, 24.);—before other consonants, less frequently; as אִיקְרִיךָ instead of אִיקְרִיךָ Gen. 38: 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לִאֲדִין instead of לִאֲדִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, שִׁבַּח instead of שִׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אִוְסִיָּה instead of אִוְסִיָּה.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שְׁמַעֲנִי, בְּקָרִי occur only in particular editions.

*b. Transposition of vowels* takes place in some monosyllabic forms of *verbs*, the vowel of which is between the two last radicals, when they receive a pronominal suffix; as קִטְלָהּ from קָטַל;—also in some contracted forms of verbs עַל; as יִדְקַק for יִדְקַק;—and finally, in cases like קוֹם for קוֹם, מִתִּי for מִתִּי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

*c. Vowels are dropped*, in the final syllable of ground-

forms, only when formative syllables are added, and then much less frequently than in Heb. ; e. g. עֲלֵמָא from עֵלֵם, קַטְלֵיךְ from קַטַּל, פֶּרְזֵל from פֶּרֶז, יִקְטֵלֶיךָ from יִקְטַל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are *inserted* ; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable ; as יִקְטַל from קַטַּל, לְמִלְךָ from מֶלֶךְ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva ; as לְאָסֶר, וְאָנָּה.—(2) In cases like תַּעֲבֹדוּן Ez. 7: 18, הִחֲרַבְתָּ Ez. 4: 15, instead of תַּעֲבֹדוּן, הִחֲרַבְתָּ ; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second ; e. g. וְאָמַר instead of וְאָמַר Gen. 3: 1. Ps. Jon. et passim. דְּמַחֲרִי לָא instead of דְּמַחֲרִי לָא Gen. 3: 24. Ps. Jon.

## CHAP. II.

### PRONOUNS.

#### § 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORMS.

Singular.			Plural.	
1. c.	אֲנִי, (אֲנִי)	<i>I</i>	1. c.	אֲנִי, אַתָּה, הוּא, הֵם, זֵנוּ, זֵנוֹתָם <i>we</i>
2. c.	אַתָּה, (אַתָּה)	<i>thou</i>	2. m.	אַתָּה, אַתָּה } <i>ye</i>
3. m.	הוּא, (הוּא)	<i>he</i>	2. f.	אַתָּה, אַתָּה }
3. f.	הִיא, (הִיא)	<i>she</i>	3. m.	{ אֲנִי, (הֵם) } <i>they</i>
	Prov. 25: 20. like the Syr.)		3. f.	{ הֵם, (הֵם) }

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the Genitive of personal pronouns would more exactly express them; exactly as in Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	אֲנִי, (אֲנִי)	<i>me</i>	אֲנִי, אַתָּה	<i>us</i>
2. m.	אַתָּה, (אַתָּה)	<i>thee</i>	כֹּחַ, כֹּחַ	<i>you</i>
2. f.	הוּא, (הוּא)		בֶּן, בֶּן	
3. m.	הוּא, (הוּא)	<i>him</i>	בֶּן, בֶּן	<i>them</i>
3. f.	הִיא, (הִיא)	<i>her</i>	בֶּן, בֶּן	

Which of the forms is to be used in each particular case, is explained in § 16. where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *y* of the plural termination commonly appears. They are generally the following.

## I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	אֲנִי, <i>my</i>	אֲנִי, <i>our</i>	
2. m.	אַתָּה, <i>thy</i>	כֹּחַ, כֹּחַ }	<i>your</i>
2. f.	הוּא, (הוּא)	בֶּן, בֶּן }	
3. m.	הוּא, <i>his</i>	הוּא, (הוּא) }	<i>their</i>
3. f.	הִיא, (in. bibl. Ch. הִיא) <i>her</i>	הִיא, (הִיא) }	

Note 1. Twice, instead of  $\text{אֲנִי}$  appears  $\text{אָנִי}$  Dan. 4: 15. 5: 8; the Targumists wrote likewise  $\text{אָנִי}$  Gen. 1: 12, 21. or with the full orthography  $\text{אֲנִי}$ . Appended to the words  $\text{אָנִי}$ ,  $\text{אָנִי}$  and  $\text{אָנִי}$  which before suff. take the forms  $\text{אָנִי}$ , etc., the suff. of the 2d and 3d per. sing. take the forms  $\text{אָנִי}$ ,  $\text{אָנִי}$ ; which forms do not elsewhere occur as noun-suffixes.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases  $\text{לִּי}$ ,  $\text{לָּךְ}$ , etc.; as  $\text{לִּי}$ ,  $\text{לָּךְ}$ ,  $\text{לָּהֶם}$ , etc. See below § 44.

## II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c. $\text{אֲנִי}$	<i>my</i>	$\text{אֲנֵינוּ}$	<i>our</i>
2. m. $\text{אַתָּה}$ , $\text{אַתָּה}$	<i>thy</i>	$\text{אַתֶּם}$	<i>your</i>
2. f. $\text{אַתָּה}$ , $\text{אַתָּה}$		$\text{אַתֶּן}$	
3. m. $\text{הוּא}$ , $\text{הוּא}$	<i>his</i>	$\text{הֵם}$	<i>their</i>
3. f. $\text{הִיא}$ , ( $\text{הִיא}$ Dan. 7:7, 19.)	<i>her</i>	$\text{הֵנָּה}$	

Note 1. These suffixes are regularly appended however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the  $\text{א}$  comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff.  $\text{אָנִי}$ ,  $\text{אָנִי}$ , etc. Gen. 20: 17. Dan. 2: 32. 5: 2. Ez. 4: 17. 6: 18. Is. 1: 4. Prov. 1: 18. Gen. 47: 9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix  $\text{אָנִי}$  is in some editions written  $\text{אָנִי}$  or  $\text{אָנִי}$ . Frequently it appears abbreviated  $\text{אָנִי}$  Dan. 5: 10. 2 Sam. 11: 8, 24. Ps. 119: 4.—So also the feminine  $\text{אָנִי}$  is in many editions written  $\text{אָנִי}$ , so that the genders are not distinguished. Isa. 49: 18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to  $\text{אֲנִי}$  (comp. of the relative  $\text{אֲנִי}$ , and  $\text{אָנִי}$ , sign of the dative case;) or, more rarely, to  $\text{אֲנִי}$  (comp. of  $\text{אֲנִי}$  relative and  $\text{אָנִי}$ , sign of the genitive case,) e. g.  $\text{אֲנִי אֲנִי}$ , *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them  $\text{אֲנִי}$  (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g.  $\text{בְּתוֹכָם}$ ,  $\text{בְּתוֹכָם}$ ,  $\text{בְּתוֹכָם}$ . See § 44. 2. So also do  $\text{אִתָּם}$  [=Heb.  $\text{אִתָּם}$ ] and  $\text{בְּתוֹכָם}$ , as; e. g.  $\text{אִתָּם}$ ,  $\text{אִתָּם}$ ,  $\text{בְּתוֹכָם}$ , and the suffix must be rendered in the nominative case.

§ 9. *Other Pronouns.*

1. The *Demonstrative Pronouns* are, sing. masc. הַזֶּה (Jer. 26: 9.); fem. הַזֵּה, הַזֹּה; com. הַזֶּה, הַזֵּה, הַזֹּה (Ps. 24: 6, 52: 8.); *this, that*; plur. com. אֵלֶּה, אֵלֶּה, אֵלֶּה *these, those*.

Note. With the Hebrew article, הַזֶּה, הַזֵּה, הַזֹּה (Ex. 20: 1.) are equivalent to our expressions *this very, precisely this*. So also are the forms אֵלֶּה, אֵלֶּה, אֵלֶּה (Ruth 1: 16. Lam. 1: 4.)

2. The *Relative Pronoun* is הַ (as a prefix), or הִי (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מִן *who?* of persons, (whence מִן for מִן Prov. 20: 6. 27: 4.) and מַה (מה) *what?* of things; sometimes, by prefixing the interrogative particle הִי to the *demonstrative pronoun*; הִי מִן. f. The latter mode is rather more expressive, *who indeed?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49, 1.

## CHAPTER III.

## VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g.  $\text{שָׁרַשׁ}$  to *eradicate*,  $\text{אָשְׁתִּירֶשׁ}$  to *take root*, from  $\text{שָׁרֶשׁ}$  a *root*;  $\text{רָאָהוּל}$  to *pitch a tent*, from  $\text{אֹהֶל}$  a *tent*;  $\text{אָשְׁתִּמּוּדַע}$  to *be acquainted*, from  $\text{מוֹדַע}$  an *acquaintance*.

2. The roots of verbs consist, generally, of those consonants which are pronounced in one syllable with the vowel  $\text{ֶ}$  under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with  $\text{ֶֶֶֶ}$ ; as  $\text{סָרַבַל}$  to *cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

*Other Conjugations.*

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two,  $\text{קָטַל}$  and  $\text{אֶקְטַל}$ . These, as well as the ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, Pilel, see § 14.

4. Characteristics and signification of the conjugations.

(1) The 2d conjugation or Paël is characterised, like the Hebrew Piel, by Dagesh forte in the 2d radical. (a)

Its signification is usually *causative*, when Peal is intransitive ; as **חָכַם** to be wise, **חָכַם** to make wise ; **חָוַר** to be white, **חָוַר** to make white, to wash. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal ; e. g. **כָּדַב** to lie, **כָּדַב** to regard one as a liar, to convict one of falsehood. (c) Sometimes it is *privative* ; as **רָשָׁן** to remove ashes ; **סָקַל** to clear out stones.

(2) The characteristic of the 3d conjugation or Aphel is **א** (sometimes **ה**) prefixed to the root, and the vowel **ִי** (or **ִי**) in the last syllable. In signification it is usually (a) causative of Peal (especially in verbs which want Paël, though both are sometimes found ; e. g. **עָרַק**, **סָמַק**). Thus **לָבַשׁ** to put on, **אֵלְבַשׁ** to cause [another] to put on, to clothe, **חָטָא** to sin, **אֵחָטִי** to seduce or entice to sin. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.* e. g. **אֵצִיֶּק** to show [a person] to be righteous, to treat as righteous, to acquit.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only ; for examples of the later compare **זָמַר**, **חָבַר**, **סָנַף**, **סָלַח**. Where the same verb has, both Paël and Aphel, these two conjugations, for the most part, have different senses ; e. g. **מָצַיֶּה** to advise, **אֵמָלֶיךָ** to constitute a king.

5. The Passives of all the conjugations are characterized by the preformative syllable **אָתָּה**. The **ת** of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with **ד**, **ט** or **ת**, the **ת** of the passive prefix is assimilated, and expressed by *Dagesh forte* in the following letter ; e. g. **אֵתְדַבֵּר**, **אֵתְטַפֵּחַ**, **אֵתְתַבֵּר**, from **דִּבֵּר**, **טַפַּח** and **תַּבֵּר**. Less frequently, and only in the later Targums, does the same assimilation take place before other letters ; e. g. **אֵתְכָתִיב** it is written, for **אֵתְכַתִּיב**, Eccl. 12: 10.

(b) If the ground-form commences with a sibilant, [ס, צ, ש or שׁ] the ך is inserted after that letter; e. g. אֶשְׁתַּבֵּחַ. But after ך, it is changed into ך; as אֶזְמִינַּךְ from זְמִינַּךְ.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as יִשְׁתַּמְּדוּ to *consult together*; frequently, even in the sense of the Greek middle voice; e. g. יִשְׁתַּדְּבַךְ to *get an advantage*.

#### *Moods and Tenses.*

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

#### § 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the future is derived. The Imperative of Peal is characterised by the vowel  $\bar{a}$ , those of Paël and Aphel are pronounced like the Praeter.

2. The *Future* is derived from the Imperative by prefixing ך; which is pronounced in Peal with  $\bar{a}$ , in Paël with



ִ, in Aphel (where the **א** suffers elision) with ִ, and in all the Passives with ִ [יִת].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix הִ. (b) In the other conjugations and in all the Passives, by the sufformative syllables אֶ־.

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטֵל, קָטִיל; (b) In all the other conjugations and in the Passives, by prefixing מִ which is pronounced in Paël with ִ, in Aphel with ִ and in the Passives with ִ, מִתֵּל. Of the two Participles in the Active forms, the first has ִ constantly in the last syllable, and is active; the second has ִ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	ִ	ִת־	ִת־	ִת־	ִת־	ו־	אֶ־	תִּת־	תִּת־	אֶ־
Imperat.			ִ	ִ				ו־	אֶ־	
Future	ִ	ִת־	ִת־	ִת־	ִת־	ו־	אֶ־	תִּת־	תִּת־	ִ

6. When sufformatives are added which take the tone,

(a) The vowels ִ, ִ, and ִ (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ו־ and אֶ־ of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes י instead of ו for its preformative. The sufformatives of the Future (e. g. יִתֵּן) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

1. Forms with ׀ are often written fully (יִתֵּן) or even with ׀, e. g. a. 1 sing. and 2. f. plur. Praeter; as שָׁמַעְתִּי Gen. 3: 10. (שָׁמַעְתִּי Pseudo-Jonathan,) עָבַדְתִּיךָ Ex. 1: 18. Ps. Jon.

b. Paël and Aphel; e. g. אֶתְקַן 2 K. 6: 23. מִלִּיִּתִּי Ps. 16: 2.

c. The Part. act. in Pe. e. g. נִדְחָה Dan. 4: 10, 20. נִכְרִיהָ Gen. 3: 15. Jeru. Targ. עָבַדְתִּי Gen. 3: 9. Pseudo-Jon. should doubtless be read עָבַדְתִּי.

d. The Participle Peil sometimes, though seldom appears in a contracted form; as חָקַל Dan. 5: 27.

2. Praeter. The 2. p. sing. masc. sometimes as קָטַלְתָּ Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form קָטַלְתִּי, Gen. 3: 10, 13. Pseud. Jon.; or even like the 2d person; e. g. פָּקַדְתָּהּ, Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ׀; e. g. עָבַדְוּ Gen. 3: 7. שָׁבַחוּ Ps. 148: 7. The fem. sometimes appears ending in ׀; as אָמְרָן Ruth 1: 10. אָמְרָן 1: 19.

3. Future. Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also ׀; e. g. נִדְגַּל Prov. 16: 10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig 1764. 4. pp. 16.—Instead of ׀, appears ׀ as termination of the 3d p. pl. m. Ez. 4: 12. יִדְחוּ.

4. Infinitive. The biblical Chaldee has יִתֵּן sometimes instead of אֲתֵּן termination of all the Inf. excepting Peal. Dan. 2: 12, 14. Ez. 7: 14. Dan. 6: 4. In the Targums sometimes appears ור (without suffixes) Esth. 1: 5. Ps. 102: 23. Sometimes the characteristic ending אֲתֵּן is omitted; as 1 Sam. 26: 25. 30: 8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מִתְּקַן Sol. S. 1: 7. מִתְּשָׁא Deut. 32: 23. Jerusalem Targ. Forms like מִתְּלַבֵּי Lev. 13: 7. Jon. מִתְּחַלְלֵי Job 1: 13. מִתְּקַסְבֵּי Deut. 18: 10. Jer. T., with paragogic ׀, are more rare.

5. Passives. In the later Targums, instead of אָתָּא, occurs for the 1st conj. נָתָּא; e. g. נָתָּא 1 Sam. 23: 7; and this agrees with the Rabbinical conj. Nithpaël. In the Inf. of all the conj. מָתָּא; as מָתָּא Ex. 21: 20. Jer. T. מִתְּקַן Deut. 32: 1. Jer. T.

## II. Notes on the several conjugations.

1. *Peal*. *a*. Some verbs, especially such as are intransitive, take  $\text{—}$  ( $\text{—}$ ) or  $\text{—}$  ( $\text{—}$ ) and a few  $\text{ִ}$  as the characteristic vowel of the Praeter; e.g.  $\text{שָׁאַל}$  to be evil,  $\text{טָאָב}$  to be good,  $\text{יָסַב}$  to sit,  $\text{שָׁכַב}$  to lie (recline),  $\text{חָזַק}$  to be strong,  $\text{חָנַח}$  to sleep, Gen. 2: 21.  $\text{חָרַב}$  to be dry. These vowels remain in those persons where  $\text{—}$  is usually retained; e.g.  $\text{שָׁאַל}$  Prov. 30: 7.  $\text{שָׁאַל}$  Ez. 5: 9.  $\text{טָאָב}$  4: 12.  $\text{חָרַב}$  Jer. 49: 4. The 3d p. sing. fem. also retains its vowel; as  $\text{בָּיַטַח}$  Ez. 4: 24.  $\text{חָרַבַּת}$  Ezek. 26: 2.—Such verbs in  $\text{—}$  or  $\text{—}$  form the Imp. in  $\text{—}$ ,  $\text{—}$  or  $\text{—}$ ; as  $\text{בָּשׂ}$  1 K. 22: 30.  $\text{אָזַל}$  Gen. 22: 2.  $\text{קָרַב}$  Job 2: 5; the Future in  $\text{—}$ ,  $\text{—}$  or  $\text{ִ}$ ; as  $\text{חָבַשׁ}$  Dan. 5: 16.  $\text{חָצַר}$  Deut. 28: 30.  $\text{יָתַקִּיף}$  Gen. 31: 35. When two forms of the Future, as  $\text{—}$  and  $\text{—}$ , or  $\text{—}$  and  $\text{ִ}$  coexist in the same verb, they have different significations; e.g.  $\text{יָקָרַב}$  Num. 1: 51. [who] will approach, (Future),  $\text{יָקָרַב}$  Isa. 5: 19. let [it] approach, (Optative), etc. But verbs in  $\text{ִ}$  form the Fut. in  $\text{ִ}$ ; e.g.  $\text{יָמַד}$  Ps. 121: 4.

*b*. The Infinitive, in the later Targums, has sometimes the termination  $\text{אֶ—}$ ; e.g.  $\text{מְסַפֵּר}$  Ps. 118: 7. Sometimes it has the form  $\text{מִקְטֹל}$ , Job 29: 6. Ruth 4: 6; less frequently like the Heb.  $\text{קָטוּל}$  or  $\text{קָטוּל}$ ; e.g. Gen. 49: 6. Ruth 2: 1. Ps. 105: 14. (even with suff.), or as Inf. absol.  $\text{קָטְלִי}$  Lev. 13: 7. Pseud. Jon.

*c*. The Imperative exhibits, in a few instances, the full orthography  $\text{קָטוּל}$ , 2 Sam. 13: 20. Ps. 31: 24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as  $\text{בָּחוּן}$  Ps. 26: 2; especially with suffixes; e.g.  $\text{קָטְלִי}$  1 Sam. 20: 8.

2. *Ithpeel*. The last syllable sometimes takes  $\text{—}$  ( $\text{—}$ ); e.g.  $\text{חָשַׁחֲבָק}$  Dan. 2: 44. comp. 2 K. 7: 4. Prov. 3: 5. Gen. 9: 7.  $\text{אֶחָדִיבִי}$  Eccl. 12: 11.—Preformative sometimes  $\text{אֶחָד}$ , Dan. 7: 15.

3. *Paël*.  $\text{אֶ}$  preformative of 1. sing. Fut. has sometimes  $\text{ֶ—}$ ; e.g.  $\text{אֶבְסֶר}$  Isa. 42: 9.  $\text{אֶטְלֶם}$  63: 3.—As in Hebrew, Dagesh forte is sometimes omitted when the middle radical has Sheva. Heb. Gram. § 214. note 2.

4. *Ithpaal*. Final vowel sometimes  $\text{—}$  or  $\text{—}$ ; e.g.  $\text{אֶחָדִיבִי}$  Hos. 4: 11.  $\text{אֶחָדִיבִי}$  Ps. 105: 25.  $\text{מִחָדִיבִי}$  Gen. 3: 15. Jer. T.  $\text{מִחָדִיבִי}$  Isa. 53: 5. is a Heb. Pual form.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums  $\text{הִ}$  appears, as the preformative of this conj. ( $\text{הִקְטֹל}$ ), and even in the Fut. and Part. after the characteristic prefixes; e.g.  $\text{הִקְטֹל}$  Ez. 5: 12.  $\text{הִקְטֹל}$  Dan. 5: 29.  $\text{הִקְטֹל}$  7: 24.  $\text{הִקְטֹל}$  Ez. 4: 13.  $\text{הִקְטֹל}$  6: 10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e.g.  $\text{הִקְטֹל}$  Dan. 5: 20. 7: 22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal*; e. g. Ez. 4: 15. Dan. 4: 33. 7: 11. (with Qamets Hhateph or *Shureq*).

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, constructed with the separate Personal Pronouns of the first and second persons; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz. to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

First Participle.		Second Participle.	
Sing.	Plur.	Sing.	Plur.
2 m. קָטַלְתָּ*	קָטַלְתֶּם	קָטִילְתָּ	קָטִילְתֶּם
2 f. קָטַלְתִּי	קָטַלְתֵּי	קָטִילְתִּי	קָטִילְתֵּי
1 m. קָטַלְנָא	קָטַלְיָנָא	קָטִילְנָא	קָטִילְיָנָא
1 f. קָטַלְמָא	קָטַלְמָנָא	קָטִילְמָא	קָטִילְמָנָא

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ith-peel.

1. c. קָטִילְתָּ	2. f. קָטִילְתִּי	2. m. קָטִילְתָּ - תָּא	3. f. קָטִילְתָּ	3. m. קָטִילְתָּ Sing.
קָטִילְמָא	קָטִילְתֵּי	קָטִילְתֶּם	קָטִילְתֵּי	קָטִילְתֶּם Plur.

Comp. Dan. 5: 27, 28, 30. 7: 4, 6, 11. Ezra 5: 14. That these are not to be considered forms of Praeter Peal with *-* is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

\* *Qātālāth*, not *qūlālāth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhateph from Qamets.

§ 14. *Unfrequent Conjugations and Quadrilaterals.*

1. As in Hebrew, certain unfrequent conjugations occur some of which are confined to particular classes of irregular verbs.

a. *Poel* and *Ithpoal*, especially in verbs ע"ע; characteristics, same as in Hebrew; e. g. סוּבַר Hos. 13: 5, סוּבַר Num. 11: 12.

b. *Polel* and *Ithpola*, in verbs ע"ע; e. g. רוּמַם Ps. 75: 8. Dan. 4: 34. אֶתְרוּמַם Dan. 5: 23. Ps. 107: 25.

c. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal*; e. g. בִּלְבַּל Gen. 11: 9. טַמְטִים (from טוּם) Judg. 3: 22. דִּבְדֵּךְ (from דוּךְ) Ps. 143: 3. Comp. §§ 19, 22.

d. *Shaphel* and *Ishtaphal*; e. g. שִׁכְלֵל Ez. 4: 12. Gen. 49: 10. אֶשְׁתַּעֲבֵד Gen. 49: 10. יִשְׁתַּכְלֵל Ez. 4: 13.

אֶשְׁתַּעֲבֵד Ez. 6: 15. is *Shaphel* from אָצַר Gen. 2: 2 without א, אֶשְׁתַּעֲבֵד; Passive אֶשְׁתַּעֲבֵד to *procure the completion of a thing, to finish*.

2. *Quadrilateral verbs* follow usually the form of *Paël*; e. g. קְטַרְגַּ (Syr. ܩܬܪܓ i. q. ܩܬܪܓܝܢ) Job 37: 20. סְרַבֵּל 20: 15. הִרְגִּים to *interpret*. The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שִׁיזִיב (שִׁיזִיב) Dan. 3: 28. *Fut.* שִׁיזִיב Isa. 53: 11. *Inf.* שִׁיזִיב Dan. 3: 15. *Part.* מְשִׁיזִיב Dan. 6: 28. *Pass.* אֶשְׁתִּיזִיב Gen. 32: 30. Syr. ܫܝܙܝܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadrilateral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will be sufficient therefore to give examples of the most important forms:

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבַדְתָּ 1. c. יַחְזֹר, Imp. עֲבֹד, עֲבֹדִי, Inf. מַעְבִּיד, מַהְדִּיר, Fut. יַחְזֹר, Participle יַעֲבֹד, יַעֲבִיד. — *Ithpeel*, אֲתַעְבֵּד, אֲתַעְבִּיד. — *Paël*, Praet. עֲבַד, Fut. יַעֲבֹד. — *Ithpaal*, אֲתַעְבֵּד. — *Aphel*, Praet. אֲעַבֵּד, אֲחַרִּיב, אֲחַרִּיב, Fut. יִהְיֶה, Part. מַחֲלֵה.

3. Verbs Ayin guttural. *Peal*, Praet. בָּחַן; Imp. בָּחֵן; Inf. מְבַחֵן; Fut. יִבְחֹן; Part. בֹּחֵן, בָּחִין. — *Ithpeel*, אֲתַבְחֵן, אֲתַבְחִין. — *Paël*, חָרַשׁ. — *Aphel*, אֲבַחֵן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. (יִשְׁמוֹעַ); Imp. שָׁכַח, שָׁכְחִי; Fut. יִשְׁכַּח, יִשְׁלַח, Part. שֹׁכַח, שֹׁכִיחַ. — *Ithpeel*, אֲשַׁחֲכֶה, fem. אֲשַׁחֲכֶחַ. — *Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח. — *Ithpaal*, אֲשַׁחֲכֶה. — *Aphel*, אֲשַׁכֵּחַ, 1st. pers. אֲשַׁכַּח.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ה of the prefix takes Dagesh forte; e. g. אֲתַחַד instead of אֲתַחֵד Num. 15: 13. 35: 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in ׁ or ׃ (the latter only in verbs לָרַ) with the tone on the penult; e. g. אֲמַרָה Gen. 30: 16. אֲמַרָה Dan. 5: 10. אֲבָרָה Gen. 16: 3.

Note 3. When the 1st. radical takes a comp. Sheva, verbs טָא and פָּא usually have ׁ, Dan. 2: 9. Sol. S. 5: 3; verbs פָּח and פָּע, generally ׃.

Note 4. Forms like אֲחַרִּיב Dan. 7: 22. belong not to *Aphel* but to *Hiphal*, and are Hebraisms.

# § 16. Regular Verbs with suffix Pronouns.

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles

must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְנִי, קָטַלְנָא.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Peal*, *Praeter*. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְךָ *he killed thee*, קָטַלְנָא *he killed us*, קָטַלְנֹון *he killed them* [*those men*]. Before כֹּון and כֵּן the original form remains. The 3d pers. plur. becomes קָטַלוּ, (before כֹּון and כֵּן, קָטַלוּן,) the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15: 10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23: 11. Jer. 30: 14. or קָטַלְתִּי Gen. 3: 22. Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְנוּ and takes suffixes for the most part with the union-vowel וּ; e. g. קָטַלְנוּהִי *we killed him*.

(b) *Future*. The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc. and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine, i. e. with suff. these forms are common. See Job 19: 15. Gen. 30: 13. Ex. 1: 16.

(c) *Imperative*. Forms with וּ in the 2d. pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲכַלְוּהִי Ex. 16: 25.

(d) The *Inf.* and *Part. Peal*, having the form of nouns, may take the suffixes either of verbs or of nouns; as מִקְטַלְנִי and מִקְטַלְנָא.

(e) In all those persons of *Paël* and *Aphel* which terminate in the third radical, ך is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קטלו, אקטלו. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the Praeter receive suffixes as in Peal.

(f) The *Infinitives* of all the conjugations except Peal take before suffixes the termination ויה; e. g. קטלוֹיִה, אקטלוֹיִה. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102: 32. Num. 9: 17. Est. 1: 5.)

Note 1. An epenthetic ך is frequently inserted between the verb and the suffix. This is most common in the Fut. and Imp.; rare in the Praet. (ex. Ps. 16: 7. Isa. 63: 9. Gen. 6: 2. Jud. 13: 23. 2 K. 20: 13); and still less frequent in the Inf. (Prov. 22: 21. Sol. S. 6: 11.)

Note 2. In the Targum on Prov. appears an epenthetic ך; e. g. הַשְׁבִּיחַ, הַשְׁבִּיחַ, 4: 6, 8.

### § 17. Irregular Verbs generally.

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פֿ, and עֿ; the second, four, viz. פֿ, פֿי, פֿי (פֿי), עֿ, עֿי (עֿי), and לֿ. The last include also such verbs as in Hebrew belong to the class לֿה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

### § 18. Verbs Pe Nun.

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.



1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e.g. מִנֶּשֶׁק for מִנְשָׁק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is dropped; e.g. נֶשֶׁק for נִשָּׁק. Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִשָּׁק or יִשְׁק; Aphel אֶשְׁק. In the Imp. the forms שֹׁק, שִׁק and שָׁק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e.g. יִהְיוּ Isa. 5: 9. נִקְדָּח Prov. 29: 13. (But נִחַח is inflected according to the rule above; as Fut. יִחַח [instead of יִחְח], Aphel אֶחַח). Also in some others; e.g. יִתָּח Dan. 2: 16. תִּתָּח Ez. 7: 20. מִתָּח Ps. 91: 7. דִּתָּח Ez. 5: 14.

Note 2. The verb תָּח takes ׀ in the Fut. as its characteristic vowel; e.g. תִּחַח Ex. 25: 16. תִּתָּח Deut. 21: 8. Instead of this, the biblical Chaldee exhibits the full form; e.g. יִתָּח Ez. 7: 20.—Once יִתָּח Dan. 2: 16.

### § 19. Verbs Ayin doubled.

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal (excepting the participles), and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc., 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e.g. דִּק, דִּיק, דִּיקָה; or

(2) It is indicated by Dagesh forte in the 2d radical in

those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as **יִקְרָא**, **יִקְרָא**, **יִקְרָא**; or, finally

(3) It is compensated by Dagesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as **יִקְרָא**, **יִקְרָא**; or even sometimes, in Ithpeel, in **ת** of the preformative syllable **אֶת**; e. g. **אֶתְקַדֵּשׁ**.

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4: 10. 7: 20. Ps. 35: 15. 42: 6.), *Palpel* and *Ithpalpal* are generally used; as **יִקְרָא**, **יִקְרָא**, **יִקְרָא**; Job 9: 17. 30: 14. Isa. 21: 9.; or *Poel* and *Ithpoal*; e. g. Dan. 4: 15. Job 9: 6. **מְתַרְיֵפוֹת**.

The Part. of Peal are usually regular. The second, or *Peil*, appears once in the form **יִקְרָא** Ex. 32: 20.

An example of Ithpeel regularly formed, is **אֶתְקַדֵּשׁ** Am. 7: 1. Jer. 50: 27.

## § 20. Verbs Pe Yodh (Pe Vav).

1. There are three classes of verbs which, in the ground form, have **י** for their first radical, viz. (1) Verbs originally **פִּי**; (2) Verbs properly **פִּי**; and (3) Those in which the **י** is not treated as a quiescent, but is *assimilated* like the **נ** of verbs **פִּנָּה**.

2. Verbs originally **פִּי**, which constitute the most numerous class,

(a) In the Imp. Peal, which is generally pronounced with **ִי**, drop the first radical e. g. **יִדַּע** for **יִדַּע**, **יָדַע** for **יָדַע**;

(b) Retain it quiescent in **ִי**, in consequence of which the last syllable takes **ִי** or **ִי** as its characteristic vowel; e. g. **יִיגִלֵּךְ**, **יִיגִלֵּךְ**. In accordance with the remark § 6. c. (4), the quiescent **י** is, in these forms, frequently dropped; e. g. Prov. 11: 25. Ps. 104: 4. Job 3: 4.

(c) Resume their original **י**, which quiesces in Hholem, throughout conjugation III.; e. g. **יִוָּסֵף**, **יִוָּסֵף**, **יִוָּסֵף**; comp. **הִוָּכַח** *Hoph.* Job 33: 19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain ך as their first radical ; e. g. תִּרְדְּעוּ Pa. 88: 13. אֶחָדְכֶּם Eccl. 9: 3. In Aphel forms with ה, after the praeformatives of the Fut. and Part., are not uncommon : e. g. תִּהְיוּרַע Dan. 2: 5. 5: 17. Ps. 55: 14.

3. The first radical of verbs originally פ״ quiesces,

(a) In Fut. Pe, ordinarily in ׀ : e. g. יִיקָר 2 Kings 1: 14. יִיבֹשׁ Ps. 102: 12. But compare יִיטֹב Isa. 7: 18.

(b) In Aphel, in ׀׃ e. g. יִיטִיב Ps. 49: 19. Jer. 10: 5. Mic. 1: 8. But compare אֵילִל Zech. 11: 2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֵיטִיב and אִיטֵב Gen. 17: 16. אֵיבִיל and אִיבִיל, Ps. 66: 6. אֵיכָר and אִיכָר. נָקַ, (in Heb. נִי) becomes in Aphel אִינִיק.

4. A class of verbs פ״ assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel ; so that they are in these forms entirely analogous to verbs פ״. To this class belong יִנָּח, Aphel אֵנִיחַ ; יִצַּע, Aphel אֵצִיעַ, Deut. 34: 6. Jon. ; יִקָּח, Aphel אֵקִיחַ ; also in some of their forms, יִדַּע and יִחַב, e. g. Inf. מִדַּע Gen. 15: 13, מִחַב Ps. 133: 1. מִכַּל Num. 13: 31. Fut. יִדַּע 1 Sam. 20: 30. (even יִנָּדַע Is. 4: 15. Dan. 2: 9.), also יִידַע ; יִחַב 2 Sam. 16: 18. יִכַּל Ezek. 7: 19.

#### § 21. Verbs Pe Aleph (Quiescent).

A few verbs פ״ are treated not only as gutturals, but at the same time as quiescents ; viz.

(a) אָמַר, אָכַל, אָחַז, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ׀ ; e. g. יֵאכַל, and sometimes is even exchanged for י ; as יֵיבַד. Throughout Aphel it becomes ו ; as אֵוִבַד, אֵוִכַל. (אֵיכַל Deut. 32: 13. is altogether peculiar.) An instance of *Hophal*, הֵוִיבַד, occurs Dan. 7: 11.

(b) **אָבַד**, **אָלַף** and **אָסַף** frequently take in the Fut. and Part. Paël, the contracted form **אָאָלַף**, **אָאָלַף**, in consequence of which **א** is frequently dropped.

(c) The **א** of some others is dropped in *Ithpaal* and compensated by Dagesh forte in **ת** of the prefix, which also receives the vowel which belonged to **א**; e. g. **אֶתְאַבֵּר** for **אֶתְאָבֵר** 1 Sam. 2: 5. Ezek. 47: 11.

### § 22. Verbs Ayin Vav (Ayin Yodh.)

The commutation of **ו** and **י**, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form **קָאָם**) and in the third, these verbs are monosyllabic throughout; as **קָם**, **מָקַם**, **אָקַם**. The preformatives of the Fut. and Inf. of both conjugations generally have **אֶ**, though in the later Targums, they are not unfrequently pointed with **אֵ**, **אִ** or **אִי**; e. g. Ruth 2: 17. Gen. 27: 4. Zech. 1: 16. Ps. 66: 19. The form **יִהְיֶה**, Fut. Peal from **הָיָה**, Ez. 5: 5. 6: 5., is entirely peculiar.

Note. The 2d Part. Peal sometimes like the Inf. **קִים**, Dan. 6: 18.

2. In *Ithpeel*, the first radical is pronounced with **אֵ**, and the **ת** of the preformative doubled, **אֶתְתָּקַם**. In the later Targums occurs also the lengthened form **אֶתְתָּקַם** Ex. 40: 17. Hhireq something takes the place of Qamets; e. g. **אֶתְתָּקִים** Jer. 33: 22. Gen. 38: 26. Jer. T. Dan. 4: 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms **קָים** and **אֶתְקָים**. Many verbs, however, substitute for these conjugations *Polel* **קִוְיָם** or *Palpel* **קִמְיָם**.

4. Aphel has occasionally the form of verbs פָּרָה; e. g. אֶרְקִים Ps. 78: 13. Gen. 18: 16. Jon. אֶרְדִּיק Ps. 14: 2. See 1, of this section.

5. The following verbs are inflected as עָרָה;

(a) עָרִים, מֵיִת, סִיב, שָׁיִם, and עָרָה, in *Peal*; thus סִיב, מֵיִת, סִיבִּית, etc. Gen. 27: 1. Prov. 23: 22. 1 Sam. 12: 2; Imp. שָׁיִם, שָׁיְמִי, Ez 4: 41; Fut. עָרִיחַ Deut. 15: 6.

(b.) עָרָה in *Ithpeel*, fully, אֶתְעָרֵן, or contracted, אֶתְעָרֶן, Job 28: 23. 11: 12. 37: 14. Ps. 73: 17.

Note. Those verbs which have ו *moveable* for their middle radical, (as עָרָה, עָרָה, עָרָה etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; עָרָה *to look at*, עָרָה *to be wise*; עָרָה *to sink down*, עָרָה *to sprout*.

### § 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָה (including verbs originally לָה and לָה,) and לָה, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in לָה; e. g. Dan. 2: 16. 4: 8. 6: 3. Num. 5: 26. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(a) In *Peal* *Praeter*, and *Inf.*, as well as in the *Fut.* *Imp.* and 1st *Part.* of all the conjugations, that radical is usually א; as אָלַח, אָלַח, אָלַח, אָלַח;

(b) In the *Praet.* and 2d *Part.* of the other conjugations and in the *Imp. Peal*, א; as אֶתְעָרֵן, אֶתְעָרֵן, אֶתְעָרֵן.

Note. The *Inf. Peal* sometimes has א; e. g. מְבַכִּי Gen. 1: 14. Is. 22: 12. So the 1st *Part.*; e. g. אֶתְעָרֵן Sol. S. 1: 3. Prov. 17: 21. More frequently א appears in the *Fut.* and *Imp.* Gen. 3: 18. Jer. T. Job 9: 3. Is. 41: 19, etc.

2. This  $\aleph$  quiesces in the Praeter Peal in  $\text{--}$ , in the Inf., Fut. and Part. in  $\text{--}$ ; the  $\text{י}$  in the Praeter of Ithpeel and Aphel usually in  $\text{--}$ , in the Imp. and Part. in  $\text{--}$ ; in the passive Part. of Pael and Aphel only, is  $\text{י}$  *moveable*;  $\text{מְגַלִּי}$ ,  $\text{מְגַלִּי}$ .

Note. For examples of the Praet. Peal with  $\text{י}$  see Gen. 2: 18. Jon. Deut. 30: 9; of the Praet. Aphel with  $\text{י}$ , Ps. 78: 11. 2 K. 8: 8; of the Futures with  $\text{י}$  Is. 30: 26. Jer. 51: 8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative  $\text{תְּ--}$  of 3d fem. sing. Praeter Peal, before  $\text{תְּנָ--}$  [for  $\text{נָ--}$ ] of the 3d fem. plur., before  $\text{יִן}$  and  $\text{יָן}$  in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which  $\text{י}$  generally occurs instead of  $\text{ה}$ ); and in the 3d pers. plur. masc. Praet. Peal before  $\text{י}$ , which, in these verbs, takes the place of the regular  $\text{ה}$ ; e. g.  $\text{יִגְלוֹן}$ ,  $\text{תְּגַלֶּיךָ}$ ,  $\text{יִגְלֶה}$ ,  $\text{יִגְלֶה}$ .

(b) *Exchanged*, for  $\text{י}$  *moveable*, before the sufformatives  $\text{תְּ--}$  and  $\text{נָ--}$ , 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before  $\text{יָן}$  of the 2d and 3d pers. fem. plur. Fut.; e. g.  $\text{יִגְלֶיךָ}$ ,  $\text{יִגְלֶיךָ}$ ; for  $\text{י}$  *quiescent*, (quiescing sometimes in  $\text{--}$ , sometimes in  $\text{--}$ ) before all the sufformatives which begin with  $\text{נ}$  or  $\text{ת}$ , and before  $\text{י}$  of the 3d plur. Praeter (which is here moveable) in all the conjugations except Peal; e. g.  $\text{יִגְלֶיךָ}$ ,  $\text{יִגְלֶיךָ}$ ,  $\text{יִגְלֶיךָ}$ .

*Notes on the Paradigm of verbs גָּל.*

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as  $\text{תְּגַלֶּה}$ , Dan. 2: 35. Sometimes it follows the analogy of the other conjs.; thus  $\text{תְּגַלֶּה}$  Job 17: 7. (or like  $\text{תְּגַלֶּה}$  Is. 1: 7. or  $\text{תְּגַלֶּה}$  Dan. 2: 35. 4: 19). The 2d per. sing. m. is sometimes written *fully*, terminating in  $\text{נָ--}$ . The 3d per. pl. m. follows, in some copies, the Hebrew form; as  $\text{תְּגַלֶּה}$  Lam. 1: 8. Sol. S. 3: 1.  $\text{תְּגַלֶּה}$  Num. 26:

64, or the analogy of the other conjs.; as רָמִי Dan. 3: 21. The 3d per. pl. f. occurs in the form גָּלַן Deut. 2: 11, or גָּלַת Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with  $\aleph$  prosthetic; e. g. אָבְרִי Prov. 20: 12. אֲשַׁחֲרֶיךָ Dan. 5: 4. In the other conjugations the 3d per. pl. instead of יִי sometimes takes יֵי; Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

2. *Future*. The 3d per. m. sing. terminates indifferently in יֵ or  $\aleph$ . It sometimes appears even with Qamets; e. g. יִהְיֶה Is. 53: 2. יִהְיֶה Zech. 6: 12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination יִן instead of יִן. Comp. Dan. 7: 26. Is. 65: 23. Ex. 22: 31.

3. *Imperative*. The 2d f. sing. ends sometimes in  $\aleph$ ; as Gen. 19: 32. The form הִנֵּךְ, Gen. 24: 60, is anomalous.

4. *Infinitive*. In Peal it sometimes takes a paragogic  $\aleph$ ; e. g. מְבַצֵּץ Prov. 25: 17. Esth. 5: 14. Ez. 5: 9. The regular form is employed as Inf. *absolute* Is. 61: 10. Am. 5: 5. Gen. 26: 28. The Inf. of the other conjugations, in the biblical Chaldee, terminate in יֵה; e. g. Dan. 2: 10. 5: 2. 6: 8., more rarely, in the Targums in יֵי; e. g. אֲשַׁחֲרֵיךָ Num. 12: 8. Jon.

For the Participles of verbs  $\aleph$ , see below § 34.

Note. *Apococate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

*Fut. apoc.* הִשָּׁחַב Hab. 2: 16. יִהְיֶה Eccl. 11: 3. like the Heb. (רָשָׁעוֹ), הִשָּׁחַב, הִשָּׁחַב Ex. 22: 31. from הִשָּׁחַב, (elsewhere fully, הִשָּׁחַב, הִשָּׁחַב Gen. 17: 4. 24: 14.); הִשָּׁחַב, הִשָּׁחַב, הִשָּׁחַב, from הִשָּׁחַב, Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2K. 1: 2. 8: 10. These forms have generally an optative signification.

*Imp. apoc.* הִשָּׁחַב, with  $\aleph$  prosth., Gen. 24: 14. Pael, הִשָּׁחַב Gen. 44: 1. הִשָּׁחַב Gen. 37: 16. Aphel, הִשָּׁחַב.

An *apococate participle*, Aphel, is הִשָּׁחַב instead of הִשָּׁחַב Deut. 32: 39.

## § 24. Verbs doubly anomalous.

1. פִּן and לִן (לִה). These unite the irregularities of both classes; e. g. נִשָּׂא, Aphel, אֲשִׁי.

2. פִּן and לִן. E. g. אֲתָא, אֲתָא, אֲתָא, אֲתָא. *Peal* Fut. יִיבִי Deut. 29: 20. יִיבִי Gen. 33: 14. Inf. מִיבִי (מִיבִי) Dan. 3: 19. מִיבִי Dan. 3: 2.—*Ithpeel*, אֲתָסִי Lev. 13: 18. Fut. יִתִּיבִי Lev. 13: 2.—*Paël*, אֲסִי, Part. מִסִּי 2 Kings

20: 5. *Ithpaal* אִתְּפָאֵל 2 Kings 5: 13. *Aphel*, אִתְּפָאֵל Gen. 4: 4. Part. מִתְּפָאֵל Gen. 6: 17. Imp. Peal in one case, by Aphæresis, וָיָנִי (Lond. ed. אָתָּנִי) *venite*, Prov. 9: 5. Elsewhere אָתָּנִי, Dan. 3: 26.

3. פִּי and לֵאמֹר. E. g. יִדְּאָ (יִדְּרָה), יִדְּאָ, יִדְּאָ. *Peal*, Fut. יִדְּאָ Ps. 50: 16. *Aphel*, אִתְּפָאֵל Ps. 75: 2. Inf. אִתְּפָאֵל Ex. 12: 33. Part. מִתְּפָאֵל Prov. 28: 13. Imp. אִתְּפָאֵל Gen. 19: 22. אִתְּפָאֵל Judg. 5: 2.

Note. Those verbs לֵאמֹר which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as וָיָנִי, וָיָנִי.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יָתַן and נָתַן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סָלַק and נָסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9: 9. 10: 1. 2 Kings 17: 4.—שָׁתָּא and שָׁתָּא *to drink*; שָׁתָּא in Peal, שָׁתָּא in Aphel.—הָלַךְ and הָלַךְ *to go*; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יָרַע. The



Future is commonly יָדַע like verbs עָן. The 1st per. sing. only follows the analogy of verbs פִּי, אָרַע Ps. 39:5. 101: 4. though אָנַדַע also occurs, Dan. 2: 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אָתַפְרִית Dan. 7: 15. and אָשְׁתּוּמַם Dan. 4: 16. are but Syriac pointings of the Praeter; and the Future 1st sing. אָתַפְרַע Jud. 15: 7. (Ven. ed.) for אָתַפְרַע is not destitute of all analogy; comp. in Hebrew אָדַרַשׁ, Gesenius Lehrgeb. p. 312. יִימֵן Hos. 4: 2. can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִימִי), יִימֵן may be considered 3d plur. fem. analogous with הִצִּילָן Jer. 3: 19.

#### § 26. Irregular verbs with suffixes.

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פִּי, עֵי, עוֹ, and פִּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פִּי, Peal; נִגְדָנוּן Jud. 20: 32. יִטְלוּנָה Ps. 91: 12. אִשְׁקֶתְנִי Ps. 28: 3.—Aphel; אִשְׁקֶנוּן Ex. 32: 12. אִשְׁקֶתְנָא Job 10: 18. אִשְׁקֶתְנָא Num. 20: 5.

(b) עֵי, Peal; יִבְזוּנוּן Jer. 20: 5.—Aphel; הִדְקֶנָה with epenthetic נ, Dan. 7: 23. אִמְכֶתְנָא Ps. 44: 20. הִעֲלֶנִי Dan. 2: 24. אִעֲלֶתָהּ Jud. 19: 3.

(c) עוֹ, Peal; שָׁמוּהִי Gen. 50: 26. שָׁמָה Ez. 5: 14. הִדְוִשְׁתָּהּ Dan. 7: 23.—Paël; קָוַמְנָה Ps. 105: 10.—Aphel; אִקִּימְנָא Dan. 3: 2. הִחַיִּבְנָה Ez. 5: 11.

(d) פִּי, Peal; יִדְעָהּ Ez. 28: 19. יִדְעֶתָהּ Deut. 22: 2.—

Aphel, אָהוּדַעַנְתִּי Dan. 5: 7. הוּדַעַתִּי Dan. 2: 13. לְהוּדַעַתִּי Dan. 2: 26.

2. The forms of verbs ל" before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel — or —, and the latter with נ epenthetic; e. g. חָזַנִי he saw me, 2 Sam. 1: 7. חָזַנִי he saw him, Jud. 19: 3. חָלַנִי Is. 42: 5. יָחַזְנָה Lev. 13: 21. יָחַזְנִי Ex. 33: 20. Sometimes they are retained; e. g. בָּרַאֲנִי Prov. 8: 22. חָזַנָה Gen. 38: 15. Aph. אָחַזְנִי Deut. 4: 36. אָסַעְנִי Obad. 3. אָסַעְנִי Gen. 3: 13. Pseudo-Jon.

(b) י final *quiescent* in the Imp. of all the conjugations is retained; e. g. רָמִיָּה Ex. 4: 3. אָחַזְנָה Ex. 33: 18. (But Jer. 36: 15, קָרָהָ for קָרִיָּהָ).

(c) The ה of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into ו; יִי into יִי; e. g. רָמוּנִי Jon. 1: 12. חָזְרוּהָ Lam. 1: 7.

(d) The persons of the Praeter in יִתְ and יִתְ remain unchanged; e. g. רָמִיתִּי Jon. 2: 4.

(e) ת of the 3d pers. sing. fem. Praet. is changed into יִתְ; e. g. אָסַעִיתָנִי Hos. 4: 12.

On the Inf. Peal and the Participles, see below § 35.

## CHAPTER IV.

## NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and have the forms קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, etc.

3. Denominatives are generally formed by adding the termination יָ (יָ), fem. הָא (הָא); or יָ. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נִכְרִי a *foreigner*, מִצְרִי an *Egyptian*, סָרְבִּן a *rebel*. Many feminine nouns in יָ and יָ are also denominative; e. g. מַלְכוּת a *kingdom*, from מֶלֶךְ a *king*; אֶלְמְנוּת widowhood, from אֶלְמָן a *widow*; שְׁרָשִׁית a *rooting out, extirpation*, from שָׁרֵשׁ a *root*.

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in אָ (הָ), וּ (וּת), יָ (יָת), or יָ. It should be noticed however that אָ is also the

termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination  $\text{הַ}$  is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in  $\text{יַ}$ ; as  $\text{קַדְמָאָה}$  fem. from  $\text{קַדְמִי}$ .

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g.  $\text{אֶבֶן}$  *a stone*,  $\text{אַרְזָה}$  *a path*,  $\text{אֶרֶץ}$  *earth*,  $\text{אָזְנוֹן}$  *an ear*,  $\text{חֶרֶב}$  *a sword*. Some are common; e. g.  $\text{אֶזְרָא}$  *a mark*,  $\text{אֶשָּׁא}$  *fire*,  $\text{גִּזְעָא}$  *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in  $\text{יַיִן}$ . See Dan. 2: 34. 7: 4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2: 33, 41. 7: 7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required,  $\text{תַּרְיִין}$  is inserted. Plurals masculine end in  $\text{יַיִן}$ , plurals feminine in  $\text{יַיִן}$ .

To most masculine nouns, viz. to those which terminate in a radical letter, the termination  $\text{יַיִן}$  is directly appended; e. g.  $\text{סִיָּר}$  *a rock*, pl.  $\text{סִיָּרַיִן}$ . But those which terminate in  $\text{אֶ}$  derived from verbs  $\text{לָא}$ , take  $\text{יַיִן}$ ; those in  $\text{יַ}$  or  $\text{אִי}$  take  $\text{יַיִן}$ . Feminines in  $\text{אֶ}$  change this ending directly into  $\text{יַיִן}$ ; those in  $\text{וִת}$  and  $\text{יִת}$  change these terminations into  $\text{וִן}$  and  $\text{יִן}$ ; e. g.  $\text{מִשְׁרֵיִת}$ ,  $\text{מִלְכֵּיִת}$ , plural  $\text{מִלְכֵּיִן}$ ,  $\text{מִשְׁרֵיִן}$ ; and finally, those in  $\text{אֶזְרָא}$  from masculines in  $\text{יַ}$  form the plural in  $\text{יַיִן}$ ; e. g.  $\text{קַדְמָאָה}$  plur.  $\text{קַדְמֵיִן}$ .

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g.  $\text{אֶרֶץ}$ ,  $\text{אֶרְצָא}$ ;  $\text{אֶמֶן}$ ,  $\text{אֶמְנָא}$ ;  $\text{מֶלֶךְ}$ ,  $\text{מֶלְכָּא}$ ;  $\text{חֶבֶן}$ ,  $\text{חֶבְנָא}$ ;  $\text{שָׁנָא}$ ,  $\text{שָׁנֵינָא}$ .

In some nouns both terminations are in use, even in the same Targum; e. g.  $\text{אֶמֶן}$ , pl.  $\text{אֶמְנָא}$  and  $\text{אֶמְנֵינָא}$ ;  $\text{נְהַר}$ , pl.  $\text{נְהַרֵּינָא}$  and  $\text{נְהַרֵּינָא}$  (as if from  $\text{נְהַרֵּינָא}$ );  $\text{יוֹם}$ , pl.  $\text{יוֹמֵינָא}$  and  $\text{יוֹמֵן}$ , etc. Sometimes the forms with different endings have different significations; e. g. from  $\text{קֶלֶב}$  *a voice*,  $\text{קֶלֶבִּין}$  *thunders*, Ex. 9: 23.,  $\text{קֶלֶבִּין}$  *voices*, Ps. 93: 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as  $\text{סִיָּס}$ , pl.  $\text{סִיָּסִין}$  and  $\text{סִיָּסִין}$ .

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּים *life*, שָׁמַיִם *heaven*; especially those which designate the different ages of life; as עוֹלָמִית *youth*, though some of these occur in the singular, with the termination וֶה. Others occur in the singular only; e. g. the names of the metals, זָהָב *gold*, פְּרָזֶה *iron*, כֶּסֶף *silver*. But כֶּסֶףִּים occurs in the sense of *pieces of silver*, Gen. 42: 25.

### § 29. States of Nouns.

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state, in which they originally corresponded, in sense, to nouns in Hebrew with the article.\* It has however come into use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral אֶחָד *one*; e. g. Dan. 2: 31. 6: 18. Ez. 4: 8.

2. *Construct State*. Characteristic terminations.

a. Masculines plural change יָ- into וֹ-. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in נָ- (הָ-) change these endings into וֹ- in the sing., into וֹ- in the plur. const. Feminines in וֹ- and וֹ- resume their original ה in the const. sing., and in the plur. change וֹ- and וֹ- into וֹ- and וֹ-.

3. *The emphatic state* is characterised, in both genders and both numbers, by the ending נָ-. (Masculines in וֹ-, which take הָ- in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in נָ- or וֹ-), this termination is directly added; e. g. סוּס *a horse*, סוּסָא *the horse*; masculines in נָ- substitute the letter וֹ for their final syllable, and those which end in וֹ- change this ending into וֹנָ-; e. g. גִּבָּה *height*, גִּבָּהָ; קִרְמָה, קִרְמָהָ.

b. Feminines in נָ- change נ in the emph. sing. into וֹ; e. g. מִלְכָּה, מִלְכָּהָ.

\* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun Univ. Geog. vol. VI. p. 201.

emph. מְבִרְחָה : those in מְבִרְחָה change this ending into מְבִרְחָה; e. g. מְבִרְחָה, emph. מְבִרְחָה; finally those in ו and י appear in the emph. state with their original full endings ו and י; e. g. מְבִרְחָה.

c. In the plural, the masc. endings י and י are changed into י; as מְבִרְחָה, מְבִרְחָה (from sing. י) becomes מְבִרְחָה; as מְבִרְחָה, emph. מְבִרְחָה.

d. In feminines plur., the emphatic state is formed by adding נ to the construct; e. g. מְבִרְחָה, מְבִרְחָה, מְבִרְחָה. But such as terminate in the sing. in מְבִרְחָה (from masculines in י) resume here their original י; e. g. מְבִרְחָה from מְבִרְחָה.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in י change this ending into נ before suff.; as מְבִרְחָה from מְבִרְחָה; those in נ, (from verbs מְבִרְחָה) change this termination into י moveable; as מְבִרְחָה from מְבִרְחָה.

b. All masc. plur. nouns drop the ending י (י) and then take the suff. of nouns plural.

c. Feminines in נ change נ into ו in the sing.; as מְבִרְחָה from מְבִרְחָה; those in ו and י take the construct form before suffixes; as מְבִרְחָה; those in י (*radical*) change this ending to י; and those in מְבִרְחָה (from masc. in י) resume their original י; e. g. מְבִרְחָה.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מְבִרְחָה, מְבִרְחָה.

### § 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground forms, (comp. § 7. c.), and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground form remaining throughout invariable, except in monosyllables and segholate forms), fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. *First Declension.*

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have י־, י־, ל־ or ך before their final consonant; as דִּיִּשׁ *a fish*, יוֹם *a day*, רִישׁ *a head*, קָרִיב *near*.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e.g. אֲמִיר Num. 25: 15. Pseudo-Jon. instead of אֲמִיר.

(b) Nouns which have ׀ in their final syllable; as טֹב *good*, גַּנֵּב *a thief*.

Note 1. Nouns with ׀ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs עוֹ; e.g. קָל, טֹב, (Heb. קוֹל, טוֹב);

(2) Nouns of the form כְּחָב, שָׁבָט, (Heb. שְׁבוּט);

(3) Nouns of the form קִטָּל, (Arabic قَتْلٌ, Heb. with ׀ *impure*);

(4) Nouns like קִטָּל, (Heb. with ׀ *pure*), and קִטָּל;

(5) Nouns which have the formative ending ׀; as קִרְבָּן (Arab. قَرِيبَانٌ); and

(6) Nouns of the form קוֹטָל; as אֲזָר, עוֹבֵד.

The first three of these classes retain ׀ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take ׀ instead of ׀ in the construct sing., and before the suff. כִּיִּן and הוֹיִן. Elsewhere the ׀ is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קִטָּל), having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second declension.*

The second declension includes nouns with final ׀ or ׀, either monosyllabic, or having the preceding vowels immutable; as יָד, שֵׁם, עֵלֶם, מִסְפָּר. This ׀ or ׀ is *drop-*

*ped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מַעֲבֹדָה, with suffix מַעֲבֹדָה Job 28: 26.

Note 2. Forms like קַטְלִין (־ shortened into ־) from קַטַּל, 1st part. Peal, e. g. הִקְטִינָה Gen. 3: 5. etc. are to be set down to the account of irregular punctuation. Analogy requires קַטְלִין.

Note 3. In this declension may be reckoned מַעֲבֹדָה, emph. מַעֲבֹדָה, etc. as if from מַעֲבֹדָה.

Note 4. Before כֹּחַ and דֹּחַ, monosyllables, as in Hebrew, take ־, or ־; e. g. דְּמִדְּחִי Zeph. 1: 17. יְדִכֹּחַ Isaiah 1: 15.

The form מַעֲבֹדָה from מַעֲבֹדָה Ezek. 27: 2. is peculiar.

### § 33. Third Declension.

This declension corresponds with the sixth in Hebrew according to Prof. Stuart's arrangement, and includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מַלְאָךְ, מַלְאָכָה (these forms almost exclusively in the biblical Chaldee), בֵּיתָה, (קֶדֶשׁ); or with only one vowel, which belongs between the last two consonants; as מַלְאָךְ, מַלְאָכָה. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מַלְאָךְ and מַלְאָכָה become, as they do in most other inflections, מַלְאָכִים and מַלְאָכוֹת.

b. The form מַלְאָכָה sometimes follows the analogy of Hebrew; as מַלְאָכָה Dan. 2: 37; sometimes takes ־; as מַלְאָכָה Ez. 5: 8. Very rarely, Hholem is retained; as מַלְאָכָה, Isa. 53: 2.

c. In a few cases the י of the form מַלְאָכָה remains moveable in its inflections; e. g. מַלְאָכָה Ez. 5: 3. מַלְאָכָה Sol. S. 4: 8.

d. Nouns of the forms מַלְאָךְ and מַלְאָכָה in the course of inflection, generally take ־ or ־ under their first radical, according to the paradigm. מַלְאָכָה, מַלְאָכָה, מַלְאָכָה and some others take ־. Comp. Dan. 4: 6. 5: 12. Gen. 32: 16. Isa. 53: 2. Nouns having gutturals for their first or second radical, naturally take ־; as מַלְאָכָה, מַלְאָכָה, מַלְאָכָה.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension; e. g. מַלְאָכָה, inflected precisely like מַלְאָכָה.



§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs ע"ע. The long vowels אֵ, וֹ and (for the most part) וֹ are exchanged in the course of inflection for the corresponding short vowels. In some nouns אֵ becomes אַ; as פֶּתַח, פְּתָחָ; צֶדֶק, צְדָקָה. Ex. 19: 23. גִּלְגָּל, גִּלְגָּלִיךָ Dan. 7: 9.

אֵ has in the *emph. st.* אֵא etc. with the tone on the penultimate; but with suff. which draw the tone forward, אֵאֵךְ Dan. 2: 38. 7: 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs א"ל and terminating in אֵ, וֹ, יֹ, or יֹ; as גִּלְגָּל, גִּלְגָּלִי, בָּכִי, מִגְלִי, מִתְגַּלִּי. The יֹ generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גִּלְגָּלִי. The termination יֹ of the plural absolute is sometimes contracted into יֹ. More rarely it follows the Hebrew analogy, and terminates in יֹ; as Job 1:13. Lam. 1: 3. Sometimes, perhaps by mistake of transcribers, it is pointed יֹ; as שִׁנְיֹן Dan. 7: 3. מִתְיֹן Gen. 3: 15. Jeru. Targum, where the connexion decides that these forms are masculine. In the const. and *emph. plural*, no trace of the radical יֹ remains.

Note 1. *Peculiar forms of this declension.* צִדְיֹן Pl. with suff. צִדְיֹהוּן Ia. 10: 2.—צִנְיֹן Plur. צִנְיֹנִי Lev. 19: 10.—נָקִי Pl. נָקִיךָ Deut. 6: 3. Jer. Targ.—רִבִּי Pl. רִבִּיךָ Ruth 2: 21.

Note 2. Infinitives Peal of verbs א"ל are sometimes regularly inflected in this declension. Comp. Dan. 4: 23. 2 Sam. 13: 6. Ez. 5: 9. But sometimes the א is dropped; as מִבְּעֵךְ 1 K. 18: 16. מִתְּיֹךְ 2 Sam. 13: 5. מִתְּיֹכֶךָ Josh. 3: 3. מִבְּעֵךְ Gen. 23: 2.

§ 36. *Sixth declension.*

Here belong the derivative nouns terminating in the formative syllable יָ (יָאֵ), compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

*a.* These nouns, when they receive accession, change their final יָ into אֵ, which is likewise moveable, and commences a new syllable. As a consequence, יָ is here changed into יַ.

*b.* The plur. emph. terminates in יָ, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from *b.* בְּצִדְנָא Dan. 2: 5. תְּחִינָא Dan. 3: 2, 3. יְהוּדָנָא Dan. 3: 8. Ez. 4: 12, 23. 5: 1, 5. This declension includes also some derivatives from verbs לָא which terminate in יָ but are not passive participles. (Comp. the preceding decl.); e. g. עָלִי, pl. עֲלָאִי Gen. 1: 6. Jer. T. Ps. 104: 13. זָרִי, emph. זָרְאָה, pl. זָרְאִי Jer. 19: 4.

§ 37. *Seventh declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings אָ, יָ, and וּ, the final syllable of which commences with only one consonant; as בְּמָא *height*, עֲצָא *counsel*, גְּבוּרָא *strength*, מְגִלָּא *a roll*, טַבּוּרָא *goodness*, מִרְבִּי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like *a*, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *medhinā*, emph. *medhintā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *megillā*, emph. *megillethā*.

§ 38. *Eighth declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שָׁפָא *a lip*, אֲצִטְלִי (i. q. *στολή*) *a robe*, זָכוּר *purity*.

*a.* Nouns in נִּ- of this declension must evidently *supply* a vowel in the emph. and suff. states ; for otherwise they would exhibit the impossible forms שְׁמִתָּה, אֶרְמִתָּה, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals) ; more rarely Seghol ; e. g. שְׁמָה, אֶרְמָה, אֶמְתָּה, אֶמְתָּה, אֶמְתָּה.

אֶמְתָּה belongs here, and is treated as if written אֶמְתָּה ; e. g. emph. st. אֶמְתָּה : but the vowel of the first syllable is dropped for the sake of euphony.

*b.* The paradigm *b.* comprises all feminines in נִּ-, derived from verbs לָא, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which נִּ- quiesces.

*c.* Those in נִּ- and נִּ- are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

### § 39. Ninth declension.

Here belong feminines in נִּ- derived from masculines in נִּ- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, נִּ- is exchanged for נִּ- *moveable*, though ordinal numerals, for the most part, take נִּ- or נִּ- or entirely drop it ; e. g. תְּשִׁיעִיתָ Lev. 25:22. תְּבִיעִיתָ Deut. 15:9. תְּבִיעִיתָ v. 12. (but comp. רְבִיעִיתָ, Dan. 7: 19.) The same substitution of נִּ- for נִּ- occasionally appears even in the absolute and construct plural ; as נִּכְרִיָּן Gen. 13: 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another ; e. g. אֶלָּא pl. אֶלָּא, as if from אֶלָּא ; מְרִגְלִית, pl. מְרִגְלִיָּת and מְרִגְלִיָּת.

Note 2. When feminine nouns are formed from masculines by adding the terminations נִּ-, נִּ- and נִּ-, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in נִּ- are rare. They are inflected precisely as in Hebrew.

#### § 40. *Irregular and defective nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אֲנַשׁ, אָמַם, אָח, אֵב. עַם, נְבִיא, יָד, טָלִי, חֶם, בַּת, בֵּר, בֵּית, אֶתָא, אָרִי, אֹסִי, שוֹם or שָׂם and קָרִי, פִּירִי. Their anomalies are given in the vocabulary.

### § 41. *Adjectives.*

The most frequent *forms* of adjectives are קטיל, קטל and קטיל; less usual are קטל and קטיל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

**Note.** Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

## § 42. Numerals.

1. *Cardinals.* *a.* These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. **תָּרִי** sometimes takes suffixes, and then appears in the form **תָּרִיךְ**; e. g. **תָּרִיבֶיהוּן** *both of them*, Gen. 2: 25. **תָּרִיבֶיכֶן** *both of you*, Gen. 27: 45.

**b. From 11 to 19.** The units are prefixed to עָסָר for the masc., and to עֶשְׂרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm), and (2) That, in the later Targums, the units and עָסָר or עֶשְׂרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. תְּלָחִין *thirty*, אַרְבָּעִין *forty*, etc. *Eighty* is somewhat irregular viz. חֲמִשָּׁנָה [i. e. חֲמִשָּׁנִין] or חֲמִשָּׁן, Jer. 41: 5. Ex. 7: 7. *Twenty* is expressed by the plural of *ten*, עֶשְׂרִין or עֶשְׂרִים. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by וְ; e. g. masc. עֶסְרִין וָיָד, fem. יָד וָעֶסְרִין *twenty one*, etc.

e. *One hundred* מֵאָה, 200 מֵאתַיִן, מֵאתָן, 300 מֵאָה רִבְעִים, 400 מֵאָה אַרְבָּע, etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 אֶלֶף אֶשְׁרֵי, 3000 אֶלֶף שְׁלֹשִׁים, etc. the prefixed units being masculine; 10,000 רֶבֹּא, 120,000 עֶסְרִי רֶבֶן, Jon. 4: 11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* פְּרִמִּי, *second* שֵׁנִי, (comp. Heb. שֵׁנִים).

a. From *third* to *tenth* they are formed by adding to the cardinals יָ (אֵי) for the masc., and תָּא or יָתָא for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶשְׁרֵי, but contracted into one word; e. g. חֲדָסְרֵי *eleventh*, Num. 25: 8. תְּרִיסְרֵי *twelfth*, etc.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

## CHAP. V.

### PARTICLES.

#### § 43. Adverbs.

1. The following are *primitive*; מַה *where?* מַתַּי *when?* מֵאָה *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יוֹמָם *by day*, יוֹמָנָא *to-day*, אֲסִפְרָנָא *carefully*, אַרְמִית *in Aramean* (Ἀραμαϊστ), תִּנְיָנָא *hastily*, תִּנְיָנָא *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִצּוֹר *in short*, שְׁרָטָא *in truth, truly*, מִיָּד *immediately*; or without them; as כְּלָל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרָע *backwards*, חַיב *again, once more*.

c. Adjectives, numerals, and pronouns; e. g. בֶּן [firm] *truly, thus*, etc. בְּיָחַד [as one] *together*, כִּמָּה [like what?] *how! how very!*

4. Compound adverbs; e. g. אֵיכָרִיךְ *how?* אֵימָתִי *when?* עַד-כֹּה [to here] *hitherto*, מִכֹּה [from here] *hence*, מִהֵנָּה *whence?* מִתָּמָם *thence*, גִּיחַ [אֵין] *there is not*. For the mode in which the last, as well as אֵין, takes pronominal suffixes, see § 8. 3. II. Note 4.

5. A simple question is expressed by the prefix הֲ, (before a consonant with Sheva, simple or composite, הֲ). Pronouns or adverbs express an interrogative sense by prefixing אִי; e. g. אִי מֵנָּה *whence?* אִי אֵלָיו *who?* comp. § 9. 3. Before *interrogative* adverbs אִי is intensive; as אִי מֵרִי, to which I believe our language has nothing precisely equivalent, unless it be the questionable phrase, *where in the world?*

#### § 44. Prepositions.

1. The following are *originally* prepositions:

(a) The inseparable בְּ, לְ, and מִ prefixed to nouns and pointed with ֿ before simple Sheva; as בְּסֵפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵנִי, בְּאַנְשֵׁי. In the latter case, contraction sometimes takes place; as לְאַלְהֵם Dan. 5: 23.

(b) The separable monosyllables לָוֶה, כָּמָה, כָּוֶה, which before nouns, appear as separate words. They take pronominal suffixes without change; as לָוֶהִי *with me*.

Instead of בְּ prefix, appears the separate form בִּי, Sol. S. 1: 9. 13.

2. Words employed as prepositions but originally nouns or other parts of speech; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בְּ), מִן [part] *from, of*, קִבֵּל and קִדְּם *before*, בֵּין *between*, חֲלוּף *instead of*, תַּחְתִּי *under*, מִסּוּבֵל and מִמּוּסָבֵל *on account of*. These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes; sometimes,

a. Having feminine forms; e. g. מִסּוּבֵלָה. But מִסּוּבֵל retains the masc. form before הֵיךְ and כֵּן; or

b. Having plural forms; e. g. בְּחִירֵי, קִדְּמֵי, צִלְיֵי, etc.

3. Compound prepositions; e. g. מִן קִדְּם, לְקִבֵּל, מִלְפָּנָי.

## § 45. Conjunctions.

1. *Primitive* conjunctions are וַ and, אֲ as, הַ that (before Fut.), וְ if, כִּי since, אֲרִי because, אוּ or. *Borrowed* from other parts of speech בְּרַם but, כִּי־ן so, דִּי that. *Compounded* אֲלֵּי or אֲלֵּי־ךָ that not, עַד until, דְּ הֵלֵךְ and דְּ בָרִיךְ because, עַל־כֵּן therefore, אַחֲרָיו after.

2. The inseparable conjunctions וַ, דְּ, and הַ are prefixed like the prepositions, § 44.1. a. Vav, before consonants with Sheva, also before ב, מ, and ס, is pointed ו. When ל is prefixed to the Fut. the preformative of the latter is dropped; e.g. לִקְטוּל instead of לִקְטוּל. See below § 50. 2.

## § 46. Interjections.

1. These are for the most part *primitive*; e.g. הִנֵּה lo! הִנֵּה, לֵבִי לֵבִי would that! oh that! וַיְּוֹ wo! (comp. Lat. vae).

2. Some are borrowed from other parts of speech; e.g. הִבֵּי come on! (Imp. from הִבֵּה), בִּרְעִי I pray! [lit. in entreaty], וַיְּוֹ wo! (from הִבֵּה to destroy).

## PART III.

### SYNTAX.

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#### CHAP. I.

#### SYNTAX OF PRONOUNS.

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##### § 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנִי וְהַמָּלָךְ *we are* [lit. *we they*], Ez 5: 11; אֲנִי הַשֵּׁרֵץ *I [am] the seer*, 1 Sam. 9: 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew, comp. Heb. Gr. §§ 470—472. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Heb. Gram. §§ 540—545.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1: 8, 9, בְּנֵיכֶם, (referring to the daughters-in-law of Naomi); suff. of pl. nouns appended to sing. nouns, as in Num. 24: 7, מַלְכוּתְךָ *his kingdom*, the latter probably a result of the full orthography, ' being only a *mater lectionis*.



§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun *וְ*, (as a prefix *וְ*), corresponds to the Hebrew *אֲשֶׁר*; e. g. with noun suff. forming a Gen., *וְהָאֵל תִּשְׁמַע לִישָׁנֶיהָ*, *whose language thou shalt not understand*; with the adverb of place, *וְהָאֵל . . . דְּ*, sometimes *וְהָאֵל דְּהָרְמָן* = Hebrew *אֲשֶׁר . . . אֲשֶׁר*, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. *בַּח בִּתְּךָ מִן אֵתָּה* *whose daughter art thou?* Gen. 24: 23.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20: 40. *The Benjamites looked בְּחִירֵיהֶם behind them* [i. e. behind themselves, the English usage being analogous].

c. By *בְּנַפְשָׁא*, *בְּלִבָּא* or *מִמֶּנָּה*; e. g. *נִפְשִׁי* *myself*, *בְּלִבָּךְ* *upon thyself*, Ex. 9: 14; *בְּמַעְדָּהּ* Gen. 18: 12, Sarah laughed *within herself*. So *מִימֶרְיָהּ* *himself*, Ruth 3: 8.

2. *Indefinite.* *Some one* *אֲנַשׁ*, *something* *מְדַבֵּר*, *אֲנַשׁ* (= Hebrew *אֲנִי*) and *מְדַבֵּר*. So *no one* *לֹא אֲנַשׁ*, *לֹא חַד*, *nothing* *לֹא מְדַבֵּר*, also *לֹא מִיִּרְיָ* Job 6: 6.

3. *Demonstrative.* Sometimes by *הָאֵל*, *הָאֵל*, or with the Hebrew article *הָאֵל*, *הָאֵל*.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. *בְּהַּ זְמַנָּהּ* Dan. 3: 8, *at that time*, (lit. in it, the time), comp. *בְּהַּ זְמַנָּהּ* Sol. S. 1: 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

## CHAP. II.

## SYNTAX OF VERBS

§ 50. *Use of the tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the *Praeter* sometimes, (especially in verbs of existence or condition,) corresponds to our *Pres-*

ent, sometimes to our Pluperfect ; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. This use of the Future is more common than in Hebrew. Comp. Dan. 4: 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix **לְ** *that, ut*, and the preformative **י** falls out; e. g. **לְהוֹיִן מִפָּנֶיךָ לְךָ** *thy presents be to thyself*, Dan. 5: 17. **לְהוֹיִא מִדֶּרֶךְ**, with the beasts of the field *shall be thy dwelling*, Dan. 5: 22. Though in the latter case Gesenius (Lehrgeb. p. 787), considers **לְהוֹיִא** as Inf. instead of **לְמַהוֹיִא**, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Heb. Gram. § 543.

To this use of **לְ** with the Fut., corresponds entirely the Arabic **يُ**, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing **וְהָיָא** to the Praeter; e. g. **וְהָיָא נִפְק** *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing **עָתִיד** [*ready*] to the Inf. with **לְ**; e. g. **וְיִי לְאַחַדְעָרַע עָתִיד**, *Jehovah is about to punish*, i. e. *will speedily punish*; by **וְהָיָא**; e. g. **וְהָיָא שְׂמֵשָׁא לְמַעַל** Gen. 15: 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes becomes passive; e. g. Deut. 31: 17. **וְיִהוֹן לְמִיבֵל** *they shall speedily be destroyed*.

§ 52. Use of the Imperative and Infinitive.

1. Of two Imperatives connected by **וְ**, the second must often be rendered by the Future, being a promise,

of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live. See Heb. Gram. § 505. a.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) ל, is more frequent than in Hebrew; e. g. Ex. 2: 15. לֹא אִידֶן לְמִכְנֹשׁ he sought to kill; Gen. 29: 7. לֹא אִידֶן לְמִכְנֹשׁ it is not time to collect. ל is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10: 27. עֵדֶן מִיַּעַל שֶׁמֶשׁ, the time of sun-set.

In other respects these moods are employed as in Hebrew.

### § 53. Use of Participles.

1. Participles joined (a), *To the substantive verbs*, indicate generally the Imperfect; as חֹזֶה הָיִיתָ Dan. 2: 31, *Thou sawest* [or, *wast looking*]; also with the Future, לֹא קִרְאֵן לֹא אִידֶן Ruth 1: 20, *Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (b) Joined to the personal pronouns and אִיתָ, they designate generally the Present tense, sometimes others; e. g. אֲנִי אֶפְחָד Gen. 32: 11. *I was afraid*, אִתְּךָ אֶפְחָד Judg. 6: 36, *if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction; e. g. Job 1: 13. בְּנֵי אָכְלִין וְשָׁתִין his sons (were) *eating and drinking*.

2. Participles govern nouns; either, (a) in the Genitive, the participle being in the construct state; as אֲכָלִי פִתְרֶךָ 1 K. 2: 7, *those who eat at thy table*; or, (b) In the case governed by the verb from which they are derived; as פִּרְיֹתֶיךָ נִדְפְּחוּ Ex. 25: 20, *stretching out their wings*.

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50); or,

b. By questions expressing desire; e. g. Judg. 9:29, מִן יִמְסֵר יְהוֹצֵמָא, *who will deliver this people to me?* i. e. would that this people were under my control. Especially is the formula מִן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28: 67, מִן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְיָ with the Future, when the wish respects future time; as לְיָ יִתְקַבֵּל קֶרְבְּךָ, *may he stand before thee!* Gen. 17: 18.—With the Praeter when the wish regards time past; e. g. Num. 20: 3, לְיָ דָּמִיתָנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Heb. Gram. § 479, seq.

2. When a verb has several predicates it is *generally* put in the plural, comp. Heb. Gram. §§ 481, 493. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8: 16. Num. 20: 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew (comp. Heb. Grammar § 498), simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30: 6, עָקַת לְדָוִד, *David was distressed.*

2. To express the idea of a verb with an indefinite Nominative;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אָמַר לְיוֹסֵף, *said (some one) to Joseph*;

(b) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4: 13. [English Version 4: 16.] לְבַבָּהּ יִשְׁנֹן *let his heart be changed*, lit. *let them change his heart*.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41: 12.

(d) Also the plur. Part.; as אֶמְרִין Dan. 3: 4, *it is spoken*.

### § 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Heb. Gr. §§ 508—513.

### § 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew (comp. Heb. Gr. § 533), two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אִסִּיתָ *to add*, for *again*, *more*; אָטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; חָוַב *to return*, for *again*; אָחַזִּי *to hasten*, for *quickly*; e. g. חָבַב וְחָפַר יֵת בִּירָא *Isaac digged again* (lit. returned and digged) *the wells*, Gen. 26. 18.

So in English we say, *make haste and come*, for *come quickly*.

### § 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Heb. Gr. § 566. וְשִׁנִּי לֵיהּ יְיָ לִבָּא אֲוִתְרָנָא, *and Jehovah changed (his heart and gave) to him another heart*. 1 Sam. 10: 9.

2. *Ellipsis* is not frequent. Ps. 120: 7. אֲנִי שָׁלֵם הֲנֹנִי, לְקָרְבָּא, *I (desire) peace, they (are) for war*.

CHAP. III.

SYNTAX OF NOUNS.

§ 60. *Designation of cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מְלִי מִלְכָּא *the words of the king*.

(b) By the prefix דְּ (or דִּי), in which case the preceding word is ordinarily in the emphatic state; e. g. מִלְכָּא דְּאֶרְעָא *the king of the earth*, מְלִיטָא דִּי מִלְכָּא *the king's captain*, Dan. 2: 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיֶרְחָא *Gen. 8: 5. the day of the month*; מֶלְכָּא בְּשַׁנָּתָא *Kings 12: 1, the king in the seventh year of Jehu*.

Note 1. The case *b*. may be compared with the Hebrew אֲשֶׁר, and דְּ be regarded as a real relative; thus מְלִיטָא דִּי מִלְכָּא might be rendered *the captain who (belonged to) the king*. מִלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דְּ in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1: 9, מִשְׁתָּא נְשִׂיָּא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1: 10, מַיִם קָרָא *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs); or יָ (i. q. Heb. אֵת); or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun ; e. g. Dan. 3: 5. אִלָּם דְּרָבָא *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second ; e. g. בְּחִקְוָה יָד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like חֲלֵמָא מְרִי Gen. 37: 19, lit. *master of dreams*, i. e. interpreter of dreams ; שְׁנָא בֶרֶךְ *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of* ; e. g. רִדּוּי סְמִיקָא *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4: 7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ אֲדָרְבָּר.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with הָ signifying *quoad*), is employed as in Hebrew. Comp. Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12: 7, Jephthah was buried, בְּקִרְיֵי גִלְעָד, *in one of the cities of Gilead* ; Gen. 8: 4, *The ark rested on one of the mountains*, etc.

2. מְרִי and רַבִּינִין are employed as plurals of excellence or respect. On the other hand אֱלֹהֵינִי has always a plural sense. In the biblical Chaldee only, occurs אֱלֹהֵינִי, *the Most High*, as a name of God, Dan. 7: 15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with חֲדָרִין.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14: 10, בְּיָרִין בְּיָרִין *many wells*.

b. *Partition* or separation, expressed by *each*, etc. ; as Gen. 32: 16, קִרְיָא קִרְיָא *each particular herd* ; Esth. 3: 4, יוֹמָא יוֹמָא *every day*.

§ 63. *Construction of adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives used as simple epithets, follow their nouns.

4. The neuter gender is usually expressed by feminine adjectives; Ps. 27: 4. *אֶת־הַיְּהוָה אֲבִי־יִשְׁרָאֵל* one thing have I desired.

5. An adjective is put in the construct state before a noun expressing the thing in respect to which the quality is affirmed; e.g. Prov. 16: 19. *שָׂפָל רוּחַ* of a humble spirit, lit. humble of spirit.

§ 64. *Comparison of adjectives.*

1. The comparative is formed, either

(a) By *מִן* simply, as in Hebrew; or

(b) By inserting *יֹתֵר* or *יְהִיר* (*abundant*, but here in the sense of *more*) before *מִן*; e.g. Ps. 119: 103. *בְּסִימֶן יֹתֵר מִן דִּיבֶשֶׁת* sweeter than honey, lit. sweet more than etc.

2. The superlative is designated as in Hebrew. Comp. Heb. Gr. § 455. Lev. 24: 9. *שָׁמַיִם שְׁמַיָּא* the highest heaven; etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8: 10. *שְׁבַע יוֹמִין*. Dan. 3: 24. *אַרְבָּע גְּבָרִין*.

2. From 11 to 100 the numerals precede the substantive in the plural. Jud. 11: 33. *עֶשְׂרִין קָרָוּן*. But the tens sometimes follow their substantives. Gen. 32: 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8: 63. *חֹרֵי תְּרֵמִין וְעֶשְׂרִין רֶבּוּא* 220,000 oxen. Comp. § 60. 1. note 3.

Note 2. When *גַּם* precedes the numeral, the noun is in the emph. st.; e.g. Gen. 1: 16. *גַּם הָיוּ הָיוֹת שְׁנֵי הַנִּיזִים* the two great lights.



Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37: 28. כֶּסֶף בְּעֶסְרִין כֶּסֶף *for 20 (shekels) of silver*. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8: 13. Lev. 23: 32.

3. Instead of the ordinals from 1—10 the cardinals are not unfrequently employed. Gen. 8: 13. בְּחֹדֶר הַיָּרֵדָה, *on the first of the month*. 2 K. 12: 1. בַּשָּׁנָה שֶׁבַע לְיְהוֹיָאָה *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שֶׁבַע שֶׁבַע *by sevens*. חֲרִיץ חֲרִיץ *two and two, by pairs*. Gen. 7: 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing חַד to the cardinals; e. g. Dan. 3: 19. שֶׁבַע חַד, *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by *times*, זְמַנִּין; as Josh. 6: 3. חַדְוָא זְמַנָּא, *one time, once*. Ex. 34: 23. זְמַנִּין חֲלָה *three times*, etc.

## CHAP. IV.

### SYNTAX OF PARTICLES.

#### § 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28: 43. לְחַדְוָתָא לְחַדְוָתָא *very low*;

b. Repetition or continuation. Ex. 23: 30. זְעִיר זְעִיר *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18: 4. מְעִיר מְעִיר *a little water*.

3. Adverbs sometimes take prepositions before them; e. g. בְּמֵאָז instead of מֵאָז simply. Comp. Gesenius' *Leh. heb.* p. 828.

Note. In the last three cases, 1. b, 2 and 3, these adverbs may be regarded as real nouns. Thus מְעִיר מְעִיר *a small quantity* of water, בְּמֵאָז *at that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between  $\text{לֹא}$  and  $\text{אֵין}$ , as in Hebrew between  $\text{לֹא}$  and  $\text{אֵין}$ ; the latter, in both languages, implying the substantive verb.

2.  $\text{לֹא}$  *none, nobody, nothing.* So in Hebrew. Compare Gesenius Heb. Lex. word  $\text{לֹא}$ .

3. In oaths or strong declarations,  $\text{אִם}$  or  $\text{אֲנִי}$ , *if*, takes the place of a direct negative. Thus Is. 62: 8.  $\text{אֲנִי אֲנִי אֲנִי}$  *I will not give*, lit. *if I will give.* So  $\text{אִם}$  *affirmatively.* Josh. 14: 9.

4. "That—not" is sometimes expressed by  $\text{אֲלֵךְ}$  before the Inf. e. g. Lev. 26: 19.  $\text{אֲלֵךְ אֲלֵךְ אֲלֵךְ}$  *I will make the heavens strong as iron above you*  $\text{אֲלֵךְ אֲלֵךְ אֲלֵךְ}$  *that they may not send down rain*, (lit. *from that they should*, etc.) For the signification of  $\text{אֲלֵךְ}$  alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative particles.*

1. The direct question is indicated by  $\text{הֲ}$ , *has* no peculiar designation.

2. The double interrogation is generally expressed by  $\text{אֲנִי} \dots \text{הֲ}$ ; e. g. Num. 13: 20.  $\text{הֲטוֹב אֲנִי הֲרָע}$ , *whether good or bad.* 1 K. 22: 15.  $\text{אֲנִי} \dots \text{הֲנִי}$ , *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with  $\text{הֲ}$ , being employed simply to excite attention, is frequently better rendered by *behold!* Comp.  $\text{הֲלֵא}$  under the word  $\text{לֹא}$  in Gesenius' Heb. Lex. Thus Deut. 11: 30.  $\text{הֲלֵא אֲנִי בְּצַדְדֵּי יַרְדֵּן}$  *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression,  $\text{הֲלֵא אֲנִי בְּצַדְדֵּי יַרְדֵּן}$  *behold they are written.*

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	אֶתְקַטֵּל	קִטְּלָהּ
	3 f.	קָטְלָהּ	אֶתְקַטְּלִי	קִטְּלָהּ
	2 m.	אֶתְ— or קָטַלְתָּ	אֶתְקַטְּלָהּ	קִטְּלָהּ
	2 f.	קָטַלְתָּ	אֶתְקַטְּלִי	קִטְּלָהּ
	1 c.	קָטַלְתָּ	אֶתְקַטְּלִי	קִטְּלָהּ
Pl.	3 m.	קִטְּלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	3 f.	קִטְּלֹא	אֶתְקַטְּלֹא	קִטְּלֹא
	2 m.	קָטַלְתֶּם	אֶתְקַטְּלֶם	קִטְּלֶם
	2 f.	קָטַלְתֶּן	אֶתְקַטְּלֶן	קִטְּלֶן
	1 c.	קִטְּלֹנָא	אֶתְקַטְּלֹנָא	קִטְּלֹנָא
Inf.		מִקְטֹל	אֶתְקַטְּלָא	קִטְּלָא
Imp.	2 m.	קָטַל	אֶתְקַטֵּל	קִטְּלָהּ
	2 f.	קִטְּלִי	אֶתְקַטְּלִי	קִטְּלִי
Pl.	2 m.	קִטְּלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	2 f.	קִטְּלֹנָא	אֶתְקַטְּלֹנָא	קִטְּלֹנָא
Fut.	3 m.	יִקְטֹל	יִתְקַטֵּל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 f.	תִּקְטְלִין	תִּתְקַטְּלִין	תִּקְטְלִין
	1 c.	אִקְטֹל	אִתְקַטֵּל	אִקְטֹל
Pl.	3 m.	יִקְטְלוּ	יִתְקַטְּלוּ	יִקְטְלוּ
	3 f.	יִקְטְלֹן	יִתְקַטְּלֹן	יִקְטְלֹן
	2 m.	תִּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֹן	תִּתְקַטְּלֹן	תִּקְטְלֹן
	1 c.	נִקְטֹל	נִתְקַטֵּל	נִקְטֹל
1 Part.	m.	קָטַל		מִקְטֹל
	f.	קִטְּלָא		מִקְטְלָא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטֹל
	f.	קָטִילָא	מִתְקַטְּלָא	מִקְטְלָא

[illegible]

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּ	קָטַלְתָּ
2 m.	קָטַלְתִּנִּי	&c. Same as 3 f. except that it does not take				
2 f.	קָטַלְתִּינִי	_____	_____	קָטַלְתִּינִי	קָטַלְתִּינִי	קָטַלְתִּינִי
1 c.	_____	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pl. 3 m.	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
2 m.	קָטַלְתִּינוּ	_____	_____	קָטַלְתִּינוּ	קָטַלְתִּינוּ	קָטַלְתִּינוּ
1 c.	_____	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
Inf.	מְקַטְלִי - נִי	מְקַטְלְךָ	מְקַטְלְךָ - יך	מְקַטְלָה וְהִי	מְקַטְלָה וְהִיא	מְקַטְלָה וְהִיא
Inf. with apenth. }	מְקַטְלִינִי	מְקַטְלְךָ	מְקַטְלְךָ	מְקַטְלָה	מְקַטְלָה	מְקַטְלָה
Fut. 3 m.	_____	_____	יְקַטְלֶיךָ	יְקַטְלָה	_____	_____
3 m. with apenth. }	יְקַטְלֶנִּי	יְקַטְלְךָ	יְקַטְלְךָ - נִי	יְקַטְלָה	יְקַטְלָה	יְקַטְלָה
Pl. 3 m.	יְקַטְלוּנִי	יְקַטְלוּנְךָ	יְקַטְלוּנְךָ וְנִי	יְקַטְלוּנָה	יְקַטְלוּנָה	יְקַטְלוּנָה
Imp. 2 m.	קָטַלְ - נִי	_____	_____	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 m. with apenth. }	קָטַלְנִי	_____	_____	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 f.	קָטַלְתִּינִי	_____	_____	קָטַלְתִּינִי	קָטַלְתִּינִי	קָטַלְתִּינִי
Pl. 2 m.	קָטַלְתִּינוּ	_____	_____	קָטַלְתִּינוּ	קָטַלְתִּינוּ	קָטַלְתִּינוּ
2 f.	קָטַלְתִּינוּ	_____	_____	קָטַלְתִּינוּ	קָטַלְתִּינוּ	קָטַלְתִּינוּ
Pa. Praet.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf.	קָטַלְתִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ

<i>Phar.</i>	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
	קטלנא	קטלכון	קטלכן	קטלנון	קטלנן
	קטלתנא	קטלתכון	קטלתכן	קטלתנון	קטלתנן
suffixes of the second person.					
	קטלתינא	—	—	קטלתינון	קטלתינן
	—	קטלתכון	קטלתכן	קטלתנון	קטלתנן
	קטלונא נן	קטלונכון	קטלונכן	קטלוננון	קטלוננן
	קטלתונא ננא	—	—	קטלתוננון	קטלתוננן
	—	קטלנכון	קטלנכן	קטלננון	קטלננן
	מקטלנא	מקטלכון	מקטלכן	מקטלנון	מקטלנן
	מקטלננא	מקטלנכון	מקטלנכן	מקטלננון	מקטלננן
	—	—	—	—	—
	יקטלננא	יקטלנכון	יקטלנכן	יקטלננון	יקטלננן
	יקטלוננא	יקטלונכון	יקטלונכן	יקטלוננון	יקטלוננן
	קטלנא	—	—	—	—
	—	—	—	קטלנון	קטלנן
	קטלינא	—	—	קטלינון	קטלינן
	קטלונא	—	—	קטלוננון	קטלוננן
	קטלננא	—	—	קטלננון	קטלננן
	קטלנא	קטלכון	קטלכן	קטלנון	קטלנן
	קטליתנא	קטליתכון	קטליתכן	קטליתנון	קטליתנן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נִפֵּק	אִפֵּק	אִתְּפֵק
	3 f.	נִפְּקָה	אִפְּקָה	אִתְּפְּקָה
	2 m.	נִפְּקֶה	אִפְּקֶה	אִתְּפְּקֶה
	2 f.	נִפְּקֶה	אִפְּקֶה	אִתְּפְּקֶה
	1 c.	נִפְּקֶה	אִפְּקֶה	אִתְּפְּקֶה
Pl.	3 m.	נִפְּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	3 f.	נִפְּקָא	אִפְּקָא	אִתְּפְּקָא
	2 m.	נִפְּקִינָה	אִפְּקִינָה	אִתְּפְּקִינָה
	2 f.	נִפְּקִינָה	אִפְּקִינָה	אִתְּפְּקִינָה
	1 c.	נִפְּקִנָא	אִפְּקִנָא	אִתְּפְּקִנָא
Inf.		מִפֵּק	אִפְּקָא	אִתְּפְּקָא
Imp.	2 m.	פֵּק	אִפֵּק	אִתְּפֵק
	2 f.	פְּקִי	אִפְּקִי	אִתְּפְּקִי
Pl.	2 m.	פְּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	2 f.	פְּקִנָא	אִפְּקִנָא	אִתְּפְּקִנָא
Fut.	3 m.	יִפֵּק	יִפֵּק	יִתְּפֵק
	3 f.	תִּפְּקַ	תִּפְּקַ	תִּתְּפְּקַ
	2 m.	תִּפְּקַ	תִּפְּקַ	תִּתְּפְּקַ
	2 f.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	1 c.	אִפֵּק	אִפֵּק	אִתְּפֵק
Pl.	3 m.	יִפְּקוּ	יִפְּקוּ	יִתְּפְּקוּ
	3 f.	יִפְּקוּ	יִפְּקוּ	יִתְּפְּקוּ
	2 m.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	2 f.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	1 c.	נִפֵּק	נִפֵּק	נִתְּפֵק
1 Part.	m.	נִפֵּק	מִפֵּק	
	f.	נִפְּקָא	מִפְּקָא	
2 Part.	m.	נִפְּקִין	מִפֵּק	מִתְּפֵק
	f.	נִפְּקִנָא	מִפְּקָא	מִתְּפְּקָא

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	דָּק	אֲדָק	אֶתְדָק
	3 f.	דָּקת	אֲדָקת	אֶתְדָקת
	2 m.	דָּקת	אֲדָקת	אֶתְדָקת
	2 f.	דָּקת	אֲדָקת	אֶתְדָקת
	1 c.	דָּקת	אֲדָקת	אֶתְדָקת
	Pl.			
Pl.	3 m.	דָּקוּ	אֲדָקוּ	אֶתְדָקוּ
	3 f.	דָּקא	אֲדָקא	אֶתְדָקא
	2 m.	דָּקתוּן	אֲדָקתוּן	אֶתְדָקתוּן
	2 f.	דָּקתן	אֲדָקתן	אֶתְדָקתן
	1 c.	דָּקנא	אֲדָקנא	אֶתְדָקנא
Inf.		מִדָּק	אֲדָקא	אֶתְדָקא
Imp.	2 m.	דָּק	אֲדָק	אֶתְדָק
	2 f.	דָּקי	אֲדָקי	אֶתְדָקי
Pl.	2 m.	דָּקוּ	אֲדָקוּ	אֶתְדָקוּ
	2 f.	דָּקנא	אֲדָקנא	אֶתְדָקנא
Fut.	3 m.	יִדָּק	יִדָּק	יִתְדָּק
	3 f.	תִּדָּק	תִּדָּק	תִּתְדָּק
	2 m.	תִּדָּק	תִּדָּק	תִּתְדָּק
	2 f.	תִּדָּקין	תִּדָּקין	תִּתְדָּקין
	1 c.	אֲדָק	אֲדָק	אֶתְדָק
Pl.	3 m.	יִדָּקוּן	יִדָּקוּן	יִתְדָּקוּן
	3 f.	יִדָּקן	יִדָּקן	יִתְדָּקן
	2 m.	תִּדָּקוּן	תִּדָּקוּן	תִּתְדָּקוּן
	2 f.	תִּדָּקן	תִּדָּקן	תִּתְדָּקן
	1 c.	נִדָּק	נִדָּק	נִתְדָּק
1 Part.	m.	דָּקֵק	מִדָּק	
	f.	דָּקֵקא	מִדָּקא	
2 Part.	m.	דָּקִיק	מִדָּק	מִתְדָּק
	f.	דָּקִיקא	מִדָּקא	מִתְדָּקא

Par. V. 81  
Verbs פ"ו § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	מִיָּלַד
Imp.	לָד
(הב הבו)	
Fut.	יִיָּלַד
1 Part.	יָלַד
2 Part.	יָלִיד
Ithpeel.	
אֶתְיָלַד	
Paël. Pr.	
יָלַד	
Fut.	
יִיָּלַד	
Ithpaal.	
אֶתְיָלַד	
Aphel.	
אוֹלִיד	
Fut.	
יִוֹלִיד	

Par. VI.  
Verbs פ"י § 20.

Peal. Pr.	יָטַב
Fut.	יִיטַב
Paël. Pr.	
יָטַב	
Fut.	
יִיטַב	
Aph. Pr.	
אֵיטִיב	
Inf.	
אֵיטִבא	
Fut.	
יִיטִיב	



		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קִים	אֶתְקִים
	3 f.	קָמַת	אֶתְקַמַת	קִימַת	אֶתְקִימַת
	2 m.	קָמַת	אֶתְקַמַת	קִימַת	אֶתְקִימַת
	2 f.	קָמַת	אֶתְקַמַת	קִימַת	אֶתְקִימַת
	1 c.	קָמַת or קָמַת	אֶתְקַמַת	קִימַת	אֶתְקִימַת
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קִימוּ	אֶתְקִימוּ
	3 f.	קָמָא	אֶתְקָמָא	קִימָא	אֶתְקִימָא
	2 m.	קָמְתוּן	אֶתְקַמְתוּן	קִימְתוּן	אֶתְקִימְתוּן
	2 f.	קָמְתוּן	אֶתְקַמְתוּן	קִימְתוּן	אֶתְקִימְתוּן
	1 c.	קָמְנָא	אֶתְקַמְנָא	קִימְנָא	אֶתְקִימְנָא
Inf.		מָקַם	אֶתְקָמָא	קִימָא	אֶתְקִימָא
Imp.	2 m.	קִים	אֶתְקָם	קִים	אֶתְקִים
	2 f.	קִימִי	אֶתְקָמִי	קִימִי	אֶתְקִימִי
Pl.	2 m.	קִימוּ	אֶתְקָמוּ	קִימוּ	אֶתְקִימוּ
	2 f.	קִימְנָא	אֶתְקָמְנָא	קִימְנָא	אֶתְקִימְנָא
Fut.	3 m.	יָקוּם	יִתְקָם	יָקִים	יִתְקִים
	3 f.	תָּקוּם	תִּתְקָם	תָּקִים	תִּתְקִים
	2 m.	תָּקוּם	תִּתְקָם	תָּקִים	תִּתְקִים
	2 f.	תָּקוּמִין	תִּתְקַמִּין	תָּקִימִין	תִּתְקִימִין
	1 c.	אָקוּם	אֶתְקָם	אָקִים	אֶתְקִים
Pl.	3 m.	יָקוּמוּן	יִתְקַמוּן	יָקִימוּן	יִתְקִימוּן
	3 f.	יָקִימוּן	יִתְקַמְּנוּ	יָקִימוּן	יִתְקִימוּן
	2 m.	תָּקִימוּן	תִּתְקַמוּן	תָּקִימוּן	תִּתְקִימוּן
	2 f.	תָּקִימוּן	תִּתְקַמְּנוּ	תָּקִימוּן	תִּתְקִימוּן
	1 c.	נָקִים	נִתְקָם	נָקִים	נִתְקִים
1 Part.	m.	קָאם, קִים		מָקִים	
	f.	קִימָא		מָקִימָא	
2 Part.	m.	קִים	מִתְקָם	מָקִים	מִתְקִים
	f.	קִימָא	מִתְקַמָּא	מָקִימָא	מִתְקִימָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אַקִים	אַתְקִים	קוֹמִם	אַתְקוֹמִם
אַקִימָה	אַתְקִימָה	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימָה	אַתְקִימָה	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימָה	אַתְקִימָה	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימָה	אַתְקִימָה	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקִימָא	אַתְקִימָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקְמִתּוֹן	אַתְקִימִתּוֹן	קוֹמְמִתּוֹן	אַתְקוֹמְמִתּוֹן
אַקְמִתָּן	אַתְקִימִתָּן	קוֹמְמִתָּן	אַתְקוֹמְמִתָּן
אַקְמִנָא	אַתְקִימִנָא	קוֹמְמִנָא	אַתְקוֹמְמִנָא
אַקְמָא	אַתְקְמָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקִים	אַתְקִים	קוֹמִם	אַתְקוֹמִם
אַקִימִי	אַתְקִימִי	קוֹמְמִי	אַתְקוֹמְמִי
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקְמִנָא	אַתְקִימִנָא	קוֹמְמִנָא	אַתְקוֹמְמִנָא
יִקִים	יִתְקִים	יִקוֹמִם	יִתְקוֹמִם
יִתְקִים	יִתְקִים	יִתְקוֹמִם	יִתְקוֹמִם
יִתְקִים	יִתְקִיט	יִתְקוֹמִם	יִתְקוֹמִם
יִתְקִימִין	יִתְקִימִין	יִתְקוֹמְמִין	יִתְקוֹמְמִין
יִקִים	יִתְקִים	יִקוֹמִם	יִתְקוֹמִם
יִקִימוֹן	יִתְקִימוֹן	יִקוֹמְמוֹן	יִתְקוֹמְמוֹן
יִקִימֶן	יִתְקִימֶן	יִקוֹמְמֶן	יִתְקוֹמְמֶן
יִתְקִימוֹן	יִתְקִימוֹן	יִתְקוֹמְמוֹן	יִתְקוֹמְמוֹן
יִתְקִימֶן	יִתְקִימֶן	יִתְקוֹמְמֶן	יִתְקוֹמְמֶן
נִקִים	נִתְקִים	נִקוֹמִם	נִתְקוֹמִם
מִקִים		מִקוֹמִם	
מִקִימָא		מִקוֹמְמָא	
מִקֶם	מִתְקִים	מִקוֹמִם	מִתְקוֹמִם
מִקְמָא	מִתְקִימָא	מִקוֹמְמָא	מִתְקוֹמְמָא

# Par. VII. Verbs Ayin Vav. § 22.

		Pael.	Ithpeel.	Pael.	Ithpaal.
m.		קם	אתקם	קים	אתקים
3 f.		קמת	אתקמת	קימת	אתקימת
2 m.		קמת	אתקמת	קימת	אתקימת
2 f.		קמת	אתקמת	קימת	אתקימת
1 c.	or קמת	קמת	אתקמת	קימת	אתקימת
3 m.		קמו	אתקמו	קימו	אתקימו
3 f.		קמא	אתקמא	קימא	אתקימא
2 m.		קמתון	אתקמתון	קימתון	אתקימתון
2 f.		קמתן	אתקמתן	קימתן	אתקימתן
1 c.		קמנא	אתקמנא	קימנא	אתקימנא
Inf.		מקם	אתקמא	קמא	אתקים
Imp.	2 m.	קום	אתקום	קמי	אתקימי
	2 f.	קומי	אתקמי	קמי	אתקימי
Pl.	2 m.	קומו	אתקמו	קימו	אתקימו
	2 f.	קומנא	אתקמנא	קימנא	אתקימנא
Fut.	3 m.	יקום	יתקום	יקים	יתקים
	3 f.	תקום	תתקום	תקים	תתקים
Pl.	2 m.	תקומין	תתקומין	תקיימין	תתקיימין
	2 f.	תקומין	תתקומין	תקיימין	תתקיימין
Pl.	1 c.	יקומון	יתקומון	יקיימון	יתקיימון
	3 m.	יקומן	יתקומן	יקיימן	יתקיימן
Pl.	3 f.	תקומון	תתקומון	תקיימון	תתקיימון
	2 m.	תקומן	תתקומן	תקיימן	תתקיימן
Pl.	2 f.	תקומין	תתקומין	תקיימין	תתקיימין
	1 c.	נקום	נתקום	נקים	נתקים
1 Part.		קאם, קים	קיימא	מקים	מקימא
2 Part.		קים	קיימא	מקים	מקימא
		קים	קיימא	מקים	מקימא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אַקִים	אַתְקִים	קוֹמִם	אַתְקוֹמִם
אַקִימָה	אַתְקִימָה	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימֶה	אַתְקִימֶה	קוֹמֵמֶה	אַתְקוֹמֵמֶה
אַקִימֶת	אַתְקִימֶת	קוֹמֶמֶת	אַתְקוֹמֶמֶת
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקִימָא	אַתְקִימָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקְמִתּוֹן	אַתְקִימִתּוֹן	קוֹמְמִתּוֹן	אַתְקוֹמְמִתּוֹן
אַקְמִתֵּן	אַתְקִימִתֵּן	קוֹמְמִתֵּן	אַתְקוֹמְמִתֵּן
אַקְמִנָא	אַתְקִימִנָא	קוֹמְמִנָא	אַתְקוֹמְמִנָא
אַקְמָא	אַתְקְמָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקִים	אַתְקִים	קוֹמִם	אַתְקוֹמִם
אַקִימִי	אַתְקִימִי	קוֹמְמִי	אַתְקוֹמְמִי
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקְמִנָא	אַתְקִימִנָא	קוֹמְמִנָא	אַתְקוֹמְמִנָא
יִקִים	יִתְקִים	יְקוֹמִם	יִתְקוֹמִם
יִתְקִים	יִתְקִים	יִתְקוֹמִם	יִתְקוֹמִם
יִתְקִים	יִתְקִיט	יִתְקוֹמִם	יִתְקוֹמִם
יִתְקִימוֹן	יִתְקִימִין	יִתְקוֹמְמִין	יִתְקוֹמְמִין
יִקִים	יִתְקִים	יִקוֹמִם	יִתְקוֹמִם
יִקִימוֹן	יִתְקִימוֹן	יִקוֹמְמוֹן	יִתְקוֹמְמוֹן
יִקִימֵן	יִתְקִימֵן	יִקוֹמְמֵן	יִתְקוֹמְמֵן
יִתְקִימוֹן	יִתְקִימוֹן	יִתְקוֹמְמוֹן	יִתְקוֹמְמוֹן
יִתְקִימֵן	יִתְקִימֵן	יִתְקוֹמְמֵן	יִתְקוֹמְמֵן
יִתְקִים	יִתְקִים	יִתְקוֹמִם	יִתְקוֹמִם
יִקִים		יִקוֹמִם	
יִקִימָא		יִקוֹמְמָא	
יִקִים	יִתְקִים	יִקוֹמִם	יִתְקוֹמִם
יִקְמָא	יִתְקִימָא	יִקוֹמְמָא	יִתְקוֹמְמָא

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	גָּלַא יִ	אֶתְגָּלִי	גָּלִי
	3 f.	גָּלַת	אֶתְגָּלִית	גָּלִית
	2 m.	גָּלִית, גָּלִיתָ	אֶתְגָּלִית	גָּלִית
	2 f.	גָּלִית, גָּלִיתָ	אֶתְגָּלִית	גָּלִית
	1 c.	גָּלִית, גָּלִיתִי	אֶתְגָּלִית	גָּלִית
Pl.	3 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ
	3 f.	גָּלָה	אֶתְגָּלִיָּה	גָּלִיָּה
	2 m.	גָּלִיתוּן	אֶתְגָּלִיתוּן	גָּלִיתוּן
	2 f.	גָּלִיתָן	אֶתְגָּלִיתָן	גָּלִיתָן
	1 c.	גָּלִינוּ	אֶתְגָּלִינוּ	גָּלִינוּ
Inf.		מְגַלֵּא	אֶתְגָּלֵּא	גָּלֵּא
Imp.	2 m.	גָּלִי יִ	אֶתְגָּלִי יִ	גָּלִי יִ
	2 f.	גָּלֵא	אֶתְגָּלֵא	גָּלֵא
Pl.	2 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ
	2 f.	גָּלְנָא	אֶתְגָּלְנָא	גָּלְנָא
Fut.	3 m.	יִגָּלֵא יִ	יִתְגָּלֵא יִ	יִגָּלֵא יִ
	3 f.	תִּגָּלֵא	תִּתְגָּלֵא	תִּגָּלֵא
	2 m.	תִּגָּלֵא	תִּתְגָּלֵא	תִּגָּלֵא
	2 f.	תִּגָּלִין	תִּתְגָּלִין	תִּגָּלִין
	1 c.	אִגָּלֵא	אִתְגָּלֵא	אִגָּלֵא
Pl.	3 m.	יִגָּלוּן	יִתְגָּלוּן	יִגָּלוּן
	3 f.	יִגָּלִין	יִתְגָּלִין	יִגָּלִין
	2 m.	תִּגָּלוּן	תִּתְגָּלוּן	תִּגָּלוּן
	2 f.	תִּגָּלִין	תִּתְגָּלִין	תִּגָּלִין
	1 c.	נִגָּלֵא	נִתְגָּלֵא	נִגָּלֵא
1 Part.	m.	גָּלֵא		מְגָלֵא
	f.	גָּלִיָּה		מְגָלִיָּה
2 Part.	m.	גָּלֵא יִ	מִתְגָּלֵא	מְגָלִי
	f.	גָּלִיָּה	מִתְגָּלִיָּה	מְגָלִיָּה



Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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## DEC. I. SINGULAR. § 31.

(a)	טור	טור	טורא	טורה	טורכון
(b)	אילן	אילן or אילן	אילנא	אילנה	אילנכון

## DEC. II. SINGULAR. § 32.

(a)	עלם	עלם	עלמא	עלמה	עלמכון
(b)	כהן	כהן	כהנא	כהנה	כהנכון

## DEC. III. SINGULAR. § 33.

(a)	מלך (מלך)	מלך (מלך)	מלכא	מלכה	מלככון
(b)	זמן	זמן	זמנא	זמנה	זמנכון
(c)	חלם	חלם	חלמא	חלמה	חלמכון
(d)	עין	עין	עינא (צינא)	עינה (צינה)	עיןכון
(e)	קדש	קדש	קדשא (or קדשא etc.)	קדשה	קדשכון
(f)	מתקטל	מתקטל	מתקטלא	מתקטלה	מתקטלכון

## DEC. IV. SINGULAR. § 34.

(a)	גב	גב	גבא	גבה	גבכון
(b)	עז	עז	עזא	עזה	עזכון
(c)	אם	אם	אמא	אמה	אמכון

## DEC. V. SINGULAR. § 35.

(a)	גליא	גליא	גליא	גליה	גליכון
(b)	מגלי	מגלי	מגליא	מגליה	מגליכון

## DEC. VI. SINGULAR. § 36.

קדמי	קדמי	קדמא	קדמא	קדמא	קדמאכון
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# CHALDEE CHRESTOMATHY.

## PART I.

### SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

- 1 בְּקִדְמִין בְּרָא יִי יְת שְׁמִיָּא וְיֵת אֶרְעָא :
- 2 וְאַנְא הָא אֲנֵא-מְקַיִם יְת-קִימִי עֻמְכוֹן וְעַם-בְּנִיכוֹן  
בְּתִרְיָכוֹן :
- 3 יְת-קִשְׁתִּי יִהְיִית בַּעֲנָנָא וְתִהִי לְאַת קְלָם בֵּין-מִימְרֵי  
וּבֵין אֶרְעָא :
- 4 יִפְתִּי יוֹ לְלֹסֶת וְיִשְׁרֵי שְׁכֻנְתִּיהָ בְּמִשְׁכְּנֶיהָ דְשָׁם וְיִהִי  
כְנָעַן עֲבָדָא לְהוֹן :
- 5 אֲרֵי כָל-אֶרְעָא דִּי-אַתָּה חֲזִי לָךְ אֲתִנִּינָה וְלִבְנָךְ עַד-  
עֲלָמָא :
- 6 וְהִימִין בְּמִימְרָא דִּיִּי וְחֻשְׁבָּה לִּיהָ לְזָכוֹ :
- 7 וְיִתֵּן לָךְ יוֹ מִטְלָא דְשְׁמִיָּא וּמִטּוּבָא דְאֶרְעָא :
- 8 לְא-יַחֲוֹרָא בְּרִי עֻמְכוֹן אֲרִי-אַחֲוֵהי מִירָא וְהוּא  
בְּלַחֲוֹדֵהי אֲשַׁתָּאָר :
- 9 וְאַמֵּר אֲנֵא יוֹסֵף אַחֲוֹכוֹן דְּזַבְנִתְוִן יְתִי לְמַצְרַיִם :
- 10 לְא-יַעֲרֵי עִבְד שׁוֹלְטָן מְדִבְנִת יְהוּדָה וְסִפְרָא מִפְּנֵי-  
בְּנוּהִי עַד-עֲלָמָא עַד-דִּיִּיתִי מְשִׁיחָא דְדִילִיָּה תִּיָּא  
מַלְכוּתָא וְלִיָּה יִשְׁתַּמְעוֹן עֲמִמִּיא :



Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2 pl. m.
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## DEC. VII. SINGULAR. § 37.

(a)	מְדִינָה	מְדִינַת	מְדִינָתָא	מְדִינָתֶיהָ
(b)	מְשָׁרֵי	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתֶיהָ
(c)	מַלְכוּי	מַלְכוּת	מַלְכוּתָא	מַלְכוּתֶיהָ

## PLURAL.

(a)	מְדִינִין	מְדִינַת	מְדִינָתָא	מְדִינָתוֹהֵי
(b)	מְשָׁרִין	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתוֹהֵי
(c)	מַלְכוֹן	מַלְכוּת	מַלְכוּתָא	מַלְכוּתוֹהֵי

## DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלָתֶיהָ
(b)	גְּלִיָּא	גְּלִית	גְּלִיתָא	גְּלִיתֶיהָ
(c)	זְכוּ	זְכוּת	זְכוּתָא	זְכוּתֶיהָ

## PLURAL.

(a)	אַרְמְלִין	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלָתוֹהֵי
(b)	גְּלִין	גְּלִית	גְּלִיתָא	גְּלִיתוֹהֵי
(c)	זְכוֹן	זְכוּת	זְכוּתָא	זְכוּתוֹהֵי

## DEC. IX. SINGULAR. § 39.

קְדַמָּאָה	קְדַמָּאת	קְדַמִּיתָא	קְדַמִּיתָהּ
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## PLURAL.

קְדַמָּאָן	קְדַמָּאת	קְדַמִּיתָא	קְדַמִּיתוֹהֵי
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PAR. XI. NUMERALS.

A. Cardinals, etc. from 1 to 10.

No.	Masculine.		Feminine.		Ordinals.	
	Abs.	Const.	Abs.	Const.	Masc.	Fem.
1	חַד	חַד	חַדָּא	חַדָּת	בְּקָמִי	בְּקָמָא
2	חַדִּין	חַדִּי	חַדִּינָא	חַדִּינָת	חַנְנִין	חַנְנָא
3	חַלְתָּה	חַלְתָּת	חַלְתָּא	חַלְתָּתִי (חַלְתָּתִי)	חַלְתָּתִי	חַלְתָּתָא
4	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּעַא	אַרְבַּעַתִּי	רְבִיעִי	רְבִיעָא
5	חַמִּשָּׁא	חַמִּשָּׁת	חַמִּשָּׁא	חַמִּשָּׁתִּי	חַמִּישִׁי	חַמִּישִׁתָּא
6	שֵׁשָׁא	שֵׁשָׁת	שֵׁשָׁא	שֵׁשָׁתִּי	שִׁשִׁי	שִׁשִׁתָּא
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעָא	שִׁבְעַתִּי	שִׁבְעִי	שִׁבְעָתָא
8	חַמְנָא	חַמְנָת	חַמְנָא	חַמְנָתִי	חַמְנִי	חַמְנָתָא
9	חַשְׁעָה	חַשְׁעַת	חַשְׁעָא	חַשְׁעַתִּי	חַשְׁעִי	חַשְׁעָתָא
10	עֶסְרָא	עֶסְרַת	עֶסְרָא	עֶסְרַתִּי	עֶסְרִי	עֶסְרִיתָא

B. Cardinals from 11 to 19.

	Masculines.	Feminines.
11	חַד עֶסְר	חַדָּא עֶסְרִי
12	חַדִּי עֶסְר (חַדִּיסְר)	חַדִּינָא עֶסְרִי (חַדִּינָסְרִי)
13	{ חַלְתָּסְר } חַלְתָּא עֶסְר	חַלְתָּתִי עֶסְרִי (חַלְתָּתִיסְרִי)
14	{ חַלְתָּסְר } אַרְבַּעַת עֶסְר (אַרְבַּעִיסְר)	אַרְבַּעַת עֶסְרִי (אַרְבַּעִיסְרִי)
15	חַמִּשָּׁא עֶסְר (חַמִּיסְר)	חַמִּשָּׁת עֶסְרִי (חַמִּישִׁסְרִי)
16	{ שִׁשִׁסְר } שֵׁשָׁא עֶסְר { שִׁשִׁסְר }	שִׁשִׁתִּי עֶסְרִי (שִׁשִׁתִּיסְרִי)
17	שִׁבְעָה עֶסְר (שִׁבְעִסְר)	שִׁבְעַת עֶסְרִי (שִׁבְעִיסְרִי)
18	{ חַמְנָסְר } חַמְנָת עֶסְר { חַמְנָסְר }	חַמְנָת עֶסְרִי
19	חַשְׁעָה עֶסְר	{ שִׁתִּסְרִי } חַשְׁעָת עֶסְרִי { שִׁתִּסְרִי }

עֲרִטְלָאֵי אֶת הַמֶּן-אֵילָנָא דִּי פִקְדָתָךְ בְּדִיל-דְּלֹא-לְמִיכֹל  
 12 מְנִיָּה אֲכֻלָּתָּ : וְאָמַר אָדָם אֶתְתָּא דִּיהֶבֶת עֲמִי הוּא  
 13 יִהְיֶה לִּי מֶן-אֵילָנָא וְאֲכֻלִּיתָ : וְאָמַר יְיָ אֱלֹהִים לְאֶתְתָּא  
 מִהֲדָא עֲבָדְתָּ וְאָמַרְתָּ אֶתְתָּא חוּיָא אֲטַעֲנִי וְאֲכֻלִּיתָ :  
 14 וְאָמַר יְיָ אֱלֹהִים לְחוּיָא אַרְיֵ-עֲבָדְתָּ דָּא לִיט אֶת מְכַל-  
 בְּעִירָא וּמְכַל חֲנוּת בְּרָא עַל-מַעַד תִּיזִיל וְעַפְרָא תִיכּוּל  
 15 כָּל-יוֹמֵי חַיָּיָךְ : וְדַבְּבוּ אֲשֵׁנִי בִּינְךָ וּבֵין אֶתְתָּא וּבֵין  
 בִּנְךָ וּבֵין בְּנֵהָא הוּא יִהְיֶה-דְּכִיר לָךְ מִהֲדָעֲבָדְתָּ לִּיהִ-  
 16 מְלַקְדָּמִין וְאֶת תְּהִי-נִטְרָ-לִיהִ לְסוּפָא : לְאֶתְתָּא אָמַר  
 אֲסַגָּאָה אֲסַגִּי צַעֲרִיכִי וְעִדּוּיִכִּי בְּצַעַר תִּלְדִּין בִּנְיָן  
 17 וּלְוֹת-בְּעֻלָּיָךְ תִּהְיִי תְאוּבָתְיָךְ וְהוּא יִשְׁלַט-בֵּינָךְ : וְלְאָדָם  
 אָמַר אַרְיֵ קִבְלָתָּ לְמִימַר אֶתְתָּךְ וְאֲכֻלָּתָּ מֶן-אֵילָנָא  
 דִּי פִקְדָתָךְ לְמִימַר לֹא תִיכּוּל מְנִיָּה לִיטָא אַרְעָא בְּדִילָךְ  
 18 בְּעַמְלָא תִיכְלֻנָּה כָּל יוֹמֵי חַיָּיָךְ : וְכוּבִין וְאַטְרִין תִּצְמַח  
 19 לָךְ וְתִיכּוּל יִתְ-עֲסָפָא דְחַקְלָא : בְּזַעְתָּא דְאַפְךָ תִיכּוּל  
 לְחֻמָּא עַד דִּתְתּוּב לְאַרְעָא דְמָנָה אֶתְבְּרִיתָא אַרְיֵ-עַפְרָא  
 20 אֶת וְלַעֲפְרָא תְתּוּב : וְקָרָא אָדָם שׁוֹם אֶתְתִּיהָ חוּהָ אַרְיֵ  
 21 הוּא הָוֹת אֲמָא דְכָל בְּנֵי-אֲנָשָׁא : וְעַבְד יְיָ אֱלֹהִים לְאָדָם  
 וְלְאֶתְתִּיהָ לְבוֹשֵׁין-דִּיקָר עַל-מִשְׁךָ-בִּשְׂרָהוֹן וְאֲלַבְשָׁנוֹן :  
 22 וְאָמַר יְיָ אֱלֹהִים הֵא אָדָם הָוֹה יְחִידִי בְּעַלְמָא-מְנִיָּה  
 לְמַדְע טַב וּבִישׁ וּכְעַן דְּלִמָּא-יּוֹשִׁיט יְדִיהָ וְיֹסֵב אָפָּ  
 23 מֵאֵילָן חַיָּיָא וְיִיכּוּל וְיַחֲזִי לְעַלְמָא : וְשִׁלְחִיהָ יְיָ אֱלֹהִים  
 מִגִּנְתָּא דְעֵדֵן לְמַפְלַח יִתְ-אַדְמָתָא דְאַתְבְּרִי מִתְּמָן :  
 24 וְתִרְיָךְ יִתְ-אָדָם וְאַשְׁרֵי מְלַקְדָּמִין לְגִנְתָּא דְעֵדֵן יִתְ-  
 פְּרוּבִיָּא וְיִתְ שָׁנָן חֲרָפָא דְמִתְהַפְכָּא לְמִשְׁר יִתְ-אוּרַח  
 אֵילָן חַיָּיָא :

II. *The same.* Gen. 3.—Pseudo-Jonathan.

- 1 וְחַוְיָא הָוָה חֲפִישׁ לְבִישׁ מִכָּל חַיּוֹת בְּרָא דְעֵבֶד יְיָ  
אֱלֹהִים וְאָמַר לְאַתְחָא הַקּוֹשְׁטָא דְאָמַר יְיָ אֱלֹהִים לֹא
- 2 תִּיכְלוּן מִכָּל אֵילָן גִּינוֹנִיתָא : וְאָמַרְתָּ אַתְחָא לְחַוְיָא  
מִשְׁאֵר פִּירֵי אֵילָן גִּינוֹנִיתָא אִית לָן רִשׁוֹ לְמִיכָל :
- 3 וּמִפִּירֵי אֵילָנָא דְבִי מְצִיעוֹת גִּינוֹנִיתָא אָמַר יְיָ לֹא תִיכְלוּן  
מִנִּיהּ וְלֹא תִקְרְבוּן בֵּיהּ דִּילְמָא תָּמוּתוּן : בִּי הִיא
- 4 שְׁעָתָא אָמַר חַוְיָא דְלָטוֹר עַל בְּרִיָּהּ וְאָמַר לְאַתְחָא לֹא  
מָמַת תָּמוּתוּן בְּרָם פֶּל־אוֹמְנָא סָנִי בֶר אוֹמְנוּתִיהּ :
- 5 אַרוֹם גְּלִי קָדָם יְיָ אַרוֹם פִּיוֹמָא דְתִיכְלוּן מִנִּיהּ וְתִהוּן  
כְּמִלְאֲכִין רַבְרְבִין דְּהִכְמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
- 6 וְחַמַּת אַתְחָא ית סַמְאֵל מִלְאֲךָ מוֹתָא וּדְחִילַת וַיִּדְעַת  
אַרוֹם טַב אֵילָנָא לְמִיכָל וְאַרוֹם אָסוֹ הוּא לְנֶהוֹרָא
- 7 דְעִינוֹן וּמִרְגַּג אֵילָנָא לְאַיִסְתָּפְלָא בֵּיהּ וְנִסְיַבַת מֵאִיבִיהּ  
וְאָכְלַת וַיְהִיבַת אֶת לְבַעְלָהּ עֲמָהּ וְאָכַל : וְאַתְנַהֲרָן עֵינֵי
- 8 תְּרוּהוֹן וַיִּדְעוּ אַרוֹם עֲרִטְלָאִין אֵינוֹן דְאַתְעֲרִטְלוּ מִן  
לְבוֹשׁ טוֹפְרָא דְאַתְפְּרִיאוּ בֵּיהּ וְהוּן חֲמִין כְּהִתְתְּהוֹן  
וְהָטִיטוּ לְהוֹן מִשְׁרָפֵי תַנּוּן וְעֵבְדוּ לְהוֹן קַמּוֹרִין :
- 9 וְשָׁמְעוּ ית קַל מִימְרָא דִּי אֱלֹהִים מְטִיִל בְּגִינוֹנִיתָא  
לְמַנַּח יוֹמָא וְאַיְטְמַר אָדָם וְאַנְתְּתִיהּ מִן קָדָם יְיָ
- 10 אֱלֹהִים בְּמְצִיעוֹת אֵילָנֵי גִינוֹנִיתָא : וְקָרָא יְיָ אֱלֹהִים  
לְאָדָם וְאָמַר לִיהּ הֲלֹא כָל עֵלְמָא דְבִרִיתִי גְּלִי קַדְמִי  
חֲשׂוֹכָא כְּנֶהוֹרָא וְהִיךְ אֲנִתָּ סִבֵּר בְּלִבְךָ לְאַיְטְמַרָא מִן  
קַדְמִי הֲלֹא אַתְר דְאַנְתָּ מְטַמֵּר בֵּיהּ אֲנָא חֲמִי וְאֵן אֵינוֹן  
פְּקֻדָּיָא דְפְקִידָתָךְ : וְאָמַר ית קַל מִימְרָךְ שְׁמַעִית

- 11 וַאֲמַר שְׁכַנְתִּי תְהֵאָה וְאָנִיָּה לָךְ ;
- 12 יַת־יוֹמֵי־שְׁבִיָּא דִּילִי תִטְרוֹן וּלְבִירָא מִקְדָּשִׁי תִתּוֹן  
דְּחֵלִין אָנָּא יִי ;
- 13 וְאַשְׁרִי שְׁכַנְתִּי בִּינִיכּוֹן וְאַהֲוִי לָכוֹן לֵאלֹהֵי וְאַתּוֹן  
תִּתּוֹן קַדְמֵי לָעָם ;
- 14 וּבִמְשֻׁרוֹהִי אָמַר תּוֹב יֵל שְׁרִי־בִיקְרָךְ־בְּגוֹר־רַבּוּרָא  
אַלְפִיָּא דְּיִשְׂרָאֵל ;
- 15 מִה־שְׂבָא אֶרֶץ יַעֲקֹב יִשְׁרָף מִיִּשְׂרָאֵל ;
- 16 לֹא־יִהְיֶה לָךְ אֱלֹהֵי אוֹתָרָן בְּרִדְמִי ;
- 17 שְׁמַע יִשְׂרָאֵל יִי אֱלֹהֵנָּא יִי חֵד ;
- 18 וְתִרְחַם יֵת יִי אֱלֹהֶךָ בְּכָל־לִפְךָ וּבְכָל־נַפְשֶׁךָ וּבְכָל־  
נִכְסֶךָ ;
- 19 וְתִרְחַמּוֹן יַת־גִּיּוֹרָא אֶרֶץ־דִּירִין הֵוִיתוֹן בְּאַרְעֵי־  
דְּמַצְרַיִם ;
- 20 יַת־יִי אֱלֹהֶךָ תְּדַחַל וּקְדָמוֹהִי תַפְלַח וְלִדְחַלְתִּיּוּ־  
תִתְקַרֵּב וּבִשְׁמִיָּה תִקָּם ;
- 21 דְּחַלְת־תִּקְיָא דִּי־בְרָאָה אֶתְנִשִּׁיתָא שְׁבַקְתָּא פּוֹלְחָן־  
אַלֹהֵא דְעִבְדָּה ;
- 22 אֱלֹ תִקְיָמוּ אֶסְתַּפְּלוּ בְּדָא סְבֵרוּ מִה־יְהִי בְּסוּפְהוֹן ;
- 23 לִית אֱלֹהֵי־ אֱלֹהֵא־דְּיִשְׂרָאֵל דְּשַׁנְתִּיּוּ־ בְּשָׁמְיָא  
בְּסַעֲדָךְ וְחוֹקְפִיָּה בְּשָׁמִי שְׁמִיָּא ;

דְּנִיכּוּל עֵיסָבָא דְאַפִּי בְּרָא נִיקוּם כְּעֵן וְנִלְעִי בְּלִיעוֹת  
 יְדֵי וְנִיכּוּל מְזוֹן מִן מְזוֹנָא דְאַרְעָא וּבִכְן יִתְאַפְּרֵשׁ כְּעֵן  
 19 קְדָמָךְ בֵּין בְּנֵי אִינְשָׁא וּבֵין בְּנֵי בְעִירָא : בְּלִיעוֹת כַּף  
 יָדָךְ תִּיכּוּל מְזוֹנָא עַד דְּתִיגְדּוֹר לְעַפְרָא דְמִינָה  
 אֲתַבְּרִיאת אַרוֹם עַפְרָא אַנְתָּ וְלְעַפְרָא תַּתּוּב דְּמֵן עַפְרָא  
 אַנְתָּ עֲתִיד לְמִיקוּם לְמִיתָן דִּינָא וְחוּשְׁכֻּנָּא עַל כָּל מָה  
 20 דְּעֵבְדְתָּ בְיוֹם דִּינָא רַבָּא : וְקָרָא אָדָם שׁוּם אֲנִתְתִּיהָ  
 21 חוּהָ אַרוֹם הִיא הֵוָה אִימָא דְכָל בְּנֵי נָשָׂא : וְעֵבֵד יִי  
 אֱלֹהִים לְאָדָם וְלֹאֲנִתְתִּיהָ לְכוּשִׁין דִּיקָר מִן מִשְׁדֵּי חוּהָ  
 דְאַשְׁלַח מִנִּיהָ עַל מִשְׁדֵּי בְשָׂרִיהוֹן חֲלָף שׁוּפְרִיהוֹן  
 22 דְאַשְׁתְּלַחוּ וְאֶלְבִּישִׁינוּן : וְאָמַר יִי אֱלֹהִים לְמַלְאכְיָא דִּי  
 מִשְׁמַשְׁשִׁין קְדָמוּי הֵא אָדָם הֵוָה יְחִידִי בְּאַרְעָא הֵיכְמָא  
 דְאַנָּא יְחִידִי בְּשָׁמַי מְרוּמָא וְעֲתִידִין לְמִיקוּם מִנִּיהָ  
 דִּיִּדְעִין לְמַפְרָשָׁא בֵּין טַב לְבִישׁ אֱלֹו נָטַר מַצּוֹתָא  
 פְּקִידְתִּיהָ אִית הוּא חַי וְקַיִם כְּאִילָן חַיָּא עַד לְעֵלְמִין  
 וְכִדּוֹן עַל דְּלֹא נָטַר מַה דְּפְקִידְתָּא נִגְזוֹר עֲלֵהּ וְנִטְרִידִיהָ  
 מִן גִּנְתָּא דְּעֵדֶן קָדָם עַד לֹא יִפְשֹׁט יְדִיהָ וְיוֹסֵב מִן פִּירִי  
 אִילָן חַיָּא דְּהָא אֵין אֲכִיל הוּא מִנִּיהָ הֵוָה חַי וְקַיִם עַד  
 23 לְעֵלְמִין : וְתַרְכִּיהָ יִי אֱלֹהִים מִגִּנְתָּא דְּעֵדֶן וְאֶזֶל וְתִיב  
 בְּטוֹר מוֹרִיָּה לְמַפְלַח יַת אֲדָמָתָא דְאַתְבָּרִי מִתְּמָן :  
 24 וְטַרְד יַת אָדָם מִן דְּאַשְׁרֵי יָקַר שְׂכִנְתִּיהָ מִן לְקַדְמִין בֵּין  
 תַּרְוִין פְּרוּבִיָּא קָדָם עַד לֹא בְּרָא עֲלָמָא בְּרָא אוּרִיתָא  
 אֲתַקִּין גִּינְתָּא דְּעֵדֶן לְצַדִּיקָא דִּיִּיכְלוּן וְיִתְפַּנְקוּן מִן פִּירִי  
 אִילָנָא עַל דִּי פִלְחוּ בְּחִייהוֹן בְּאוּלְפֵן אוּרִיתָא בְּעֲלָמָא  
 הָדִין וְקִימוּ פְּקוּדִיָּא אֲתַקִּין גִּהִינָם לְרַשִׁיעִיָּא דִּמְתִּילָא  
 לְחַרִּיבָא שְׁנִינָא אֲכָלָה מִתַּרְוִין סְטִרִין אֲתַקִּין בְּגוֹהָ

זיקוקין דיניור וגומרין דאשתא למדן בהון לרשיעיא  
דמרוו בחייהון באולפן אורייתא טבתא היא אורייתא  
לפלחה מן פירי אילן חיא דאתקנהא מימר דיי  
לנטורהא דיהי קים ומטיל בשבילי ארחה דחיי  
לעלמא דאתי :

III. *The same.* Gen. 3.—Jerusalem Targum.

8,7 ועבדו להון אצטלון : מטיל בגנתא לתוקפא דיומא :  
9 וקרא מימרא דיי אלהים לאדם ואמר ליה הא עלמא  
דברית גלי קדמי חשוכא ונהורא גליאו קדמי ואיה את  
סבר דלית גלי קדמי אתרא דאת בגייה הן היא מצותא  
15 דפקדית יתך : ויהי בד יהונן בנאי דאתתא לעין  
באורייתא ועבדין פקודיא יהונן מפנינן ומחין יתך  
לרישך וקטלין יתך וכד ישפקון בנאי דאתתא מצותא  
דאורייתא ולא יעבדון פקודיא תהוי מתפנין ונכית  
יתהון בעקבהון וממרע יתהון ברם יהוי אסו לבנהא  
דאתתא וגלך חויא לא יהוי אסו ברם עתידין הנון  
אלין לאלין למעבד שפוייתא בעקבא בסוף עקב יומיא  
18 ביומי דמלכא משיחא : וכופין ודרדרין תרבי  
לך ותיכול ית עשכא דבאפי ברא עני אדם ואמר בבעו  
ברחמין מן קדמך יי לא נתחשב קדמך מן בעירא  
למיכל ית עשכא דבאפי ברא נקום כען ונלעי מליאות  
ידי וניכול מזון מן פירי ארעא ובכדין יהוי מפרש  
22 קדמך בין בני אנשא ובין בעירא : ואמר  
מימרא דיי אלהים הא אדם דברית יתיה יחידי בגו  
עלמי היה מה דאנא יחידי בשמי מרומא עתידין

אומין סגיאין למקם מניה מניה תקום אומה דידעא  
 למפרשא בין טב לביש וכדון טב דנטרוד יתיה מן  
 גנתא דעדן קדם עד לא יפשוט ידיה ויפסב לחוד מן  
 24 פירי אילנא דחייא ויכול ויחי לעלם; ונטרד  
 ית אדם ואשרי יקר שכנחיה מן לקדמין ממדנח לגנתא  
 דעדן מעלוי תרין כרוביא קדם עד לא נברא עלמא  
 תרין אלפין שנין ברא אורייתא ואחקין גיהנם וגנתא  
 דעדן אתקן גנתא דעדן לצדיקיא דייכלון ויתפנקון  
 מן פירי אילנא על דנטרו מצותא דאורייתא בעלמא  
 הדין אתקן גיהנם לרשיעיא דהיא מדמא לחרפא  
 שנינא אכלה מתרין סטרה אתקן בגיה זקיקין דנורא  
 וגומרין מבערין לרשיעיא להתפרע מנהון לעלמא  
 דאתי על דלא נטרו מצותא דאורייתא בעלמא הדין  
 ארום אילן דחייא היא אורייתא כל דנטר לה בעלמא  
 הדין הוי חי וקיים כאילנא דחיי טבא היא אורייתא  
 לפלחה בעלמא הדין הוי פרי אילן דחייא לעלמא  
 דאתי:

IV. *Story of a dispute between Cain and Abel.* Gen. 4: 8.—

Jerusalem Targum.

ואמר קין לחבל אחוי אתא ונפוק לאפי ברא ויהוה כד  
 נפקו תרויהון לאפי ברא עני קין ואמר לחבל אחוי  
 לית דין ולית דין ולית עלם אוחרן ולא למשן אגר  
 טב לצדיקיא ולא לאתפרע מן רשיעיא ולא ברחמין  
 אתברי עלמא ולא ברחמין הוא מדבר מן בגלל מוה  
 אתקבל קורבנך מנך ברעו ומני לא אתקבל ברעוא עני



חָבֵל וְאָמַר לְקוֹן אֵיךְ דִּין וְאֵיךְ דִּין וְאֵיךְ עֲלָם אוֹחֲרֵן  
וְאֵיךְ מִתֵּן אֲגֵר טָב לְצַדִּיקָיָא וְלֹאֲתֹפֶרֶע מִרְשִׁיעֵינָא  
וּבִרְחֻמִּין אֲתִבְרִי עֲלֵמָא וּבִרְחֻמִּין הוּא מְדַבֵּר בְּרַם  
בְּפִירֵי עוֹבְדֵין טָבִין הוּא מְדַבֵּר עַל דִּהּוֹן עוֹבְדֵי תַקְנִין  
מִן דִּידָךְ אֲתַקְבֵּל קֶרְבָּנִי מִנִּי בְרַעְוָא וּמִנְדָּא לֹא אֲתַקְבֵּל  
בְּרַעְוָא וְהוּוּ תְרוּוִיהוֹן מְנַצִּין בְּאַפִּי בְרָא וְקָם קִין עַל  
חָבֵל אַחוּי וְקָטַל יִתִּיה :

V. *Marriage of Samson.* Judg. 14.—Jonathan.

- 1 וַנִּחַת שְׁמִשׁוֹן לְתַמְנַת וְחֻזָּא אֲתַתָּא בְּתַמְנַת מִבְּנַת
- 2 פְּלִשְׁתִּינֵי : וְסָלִיק וְחֻי לְאַבוּהִי וְלֵאמִיָּה וְאָמַר אֲתַתָּא
- 3 דְּזִיתִי בְּתַמְנַת מִבְּנַת פְּלִשְׁתִּינֵי וְכַעַן סָבוּ יִתָּה לִי לְאַתָּה :
- 4 וְאָמְרוּ לִיהָ אֲבוּהִי וְאֵמִיהָ הָא לִית בְּבִנָּתָא אֲהָךְ וּבְכָל
- 5 עָמִי אֲתַתָּא דְאַתָּא אֲזִיל לְמַסֵּב אֲתַתָּא מִפְּלִשְׁתִּינֵי עֲרִלָּיָא
- 6 וְאָמַר שְׁמִשׁוֹן לְאַבוּהִי יִתָּה סָב לִי אָרִי הִיא כְּשֶׁרֶת
- 7 בְּעֵינֵי : וְאַבוּהִי וְאֵמִיהָ לֹא יָדְעִין אָרִי מִן קֶדֶם יְיָ הוּא
- 8 אָרִי תוֹסַקְפָּא הוּא בְּעֵי לְאַתְגָּרָאָה בְּפִלְשְׁתִּינֵי וּבְעֵדְנָא
- 9 הֵהוּא פְּלִשְׁתִּינֵי שְׁלִטִין בִּישְׂרָאֵל : וַנִּחַת שְׁמִשׁוֹן וְאַבוּהִי
- וְאֵמִיהָ לְתַמְנַת וְאַתָּה עַד פְּרָמִי תַמְנַת וְהָא אָרִי בֵּר
- אֲרִיֹן נָהִים לְקַדְמוֹתֶיהָ : וְשֶׁרֶת עֲלוּהִי רוּחַ גְּבוּרָא מִן
- קֶדֶם יְיָ וְהִדְמִיָּה כְּמָא דְמַהְדְּמִין גִּדְיָא וּמַדְעָם לִית
- בִּידְהָ וְלֹא חֻי לְאַבוּהִי וְלֵאמִיָּה יֵת דְּעָבַד : וַנִּחַת
- וְשֹׁאִיל בְּאַתְתָּא וְכְשֶׁרֶת בְּעֵינֵי שְׁמִשׁוֹן : וְחָב לְזֻמָּן
- יּוֹמִין לְמַסְבָּה וְסָר לְמַחְזֵי יֵת פְּגֵרָא דְאַרְיָא וְהָא קָנָא
- דְּדַבְרִיתָא בְּפִגְרָא דְאַרְיָא וּבִיָּה דִּיבְשָׂא : וְנִסְתִּיָּה בִּידְהָ
- וְאִזַּל מִיּוֹל וְאִכִּיל וְאִזַּל לֹת אֲבוּהִי וּלְלוֹת אֵמִיהָ וְיִהֵב

לְהוֹן וְאֵכְלוּ וְלֹא חָיוּ לְהוֹן אֲרִי מִשְׁגָּרָא דְאֲרִיא נְסִיחַ  
 10 דְּיוֹבֶשָׂא ; וַיִּנָּחַת אֲבוּהִי עַל עֵסֶק אֲתָתָא וַעֲבַד חֲמֵן  
 11 שְׁמִשׁוֹן מִשְׁתָּא אֲרִי כֵן עֲבָדִין עוֹלָמִיָּא ; וְהָוָה כֹּד  
 12 חֲזוּ וַיִּתִּיה וַדְּבָרוּ תַלְתִּין חֲבֵרִין וְהוּוּ עֲמִיָּה ; וַאֲמַר  
 לְהוֹן שְׁמִשׁוֹן אֵיחֻד כְּעֵן לְכוֹן חוּדִיתָא אִם חוּאָה תַחֲוּוֹן  
 יִתָּה לִי שְׁבַעַת יוֹמֵי מִשְׁתָּא וְתִשְׁכַּחוֹן וְאַתָּן לְכוֹן  
 13 תַלְתִּין פְּלֻדְסִין וְתַלְתִּין אֲצַטְלוֹן דְּלָבוּשָׂא ; וְאִם לֹא  
 תִּשְׁכַּחוֹן לְחוּאָה לִי וְתַחֲנוּן אַתָּו לִי תַלְתִּין פְּלֻדְסִין  
 וְתַלְתִּין אֲצַטְלוֹן דְּלָבוּשָׂא וַאֲמַרוּ לִיה חוּד חִידְתָּךְ  
 14 וְנִשְׁמַעְנָה ; וַאֲמַר לְהוֹן מֵאֲכָלָא נֶפֶס מִיכָלָא וּמִתְקִיפָא  
 נֶפֶס חוּלָא וְלֹא יִכִּילוּ לְחוּאָה חוּדִיתָא תַלְתָּא יוֹמִין ;  
 15 וְהָוָה בְּיוֹמָא שְׁבִיעָאָה וַאֲמַרוּ לְאַתָּת שְׁמִשׁוֹן שְׂדִילִי  
 יֵת בְּעֻלְיָךְ וַיַּחֲיוּ לָנָא יֵת חוּדִיתָא דְלָמָא נִקִּיד וַיִּתֵּךְ וַיִּת  
 בֵּית אֲבוּךָ בְּנוֹרָא הֵלְמִסְכְּנוֹתָנָא קָרִיתוֹן יִתְנָא הֵלְכָא ;  
 16 וּבִכְת אַתָּת שְׁמִשׁוֹן עֲלוּהִי וַאֲמַרְת לְחוּד טִנְאֲתָנִי  
 וְלֹא רַחֲמַתְנִי חוּדָתָא חוּדָתָא לְבָנִי עָמִי וְלִי לֹא חוּיָתָא  
 וַאֲמַר לָהּ הָא לְאָבָא וְלְאִמָּא לֹא חוּיָתִי וְלִיךְ אֲכַדִּין  
 17 אַחֲוִי ; וּבִכְת עֲלוּהִי שְׁבַעַת יוֹמֵיָא דְהָוָה לְהוֹן מִשְׁתָּא  
 וְהָוָה בְּיוֹמָא שְׁבִיעָאָה וַיַּחֲיוּ לָהּ אֲרִי דְחֻקְתִּיהָ וַיַּחֲוִיָּאת  
 18 חוּדִיתָא לְבָנִי עָמָה ; וַאֲמַרוּ לִיה אֲנָשִׁי קָרָתָא בְּיוֹמָא  
 שְׁבִיעָאָה עַד לֹא מַעַל שְׁמִשָּׂא מַה חָלִי מְדוּבֶשָׂא וּמַה  
 תַּקִּיתָ מֵאֲרִיא וַאֲמַר לְהוֹן אֱלוּלָפוֹן בְּדַקְתוֹן בְּאַתָּתִי  
 19 לֹא אֲשַׁכַּחְתוֹן חוּדְתִּי ; וְשָׂרַת עֲלוּהִי רוּחַ גְּבוּרָא מִן  
 קֳדָם יְיָ וַיִּנָּחַת לְאֲשַׁקְלוֹן וְקָטַל מִנְהוֹן תַלְתִּין גְּבָרָא  
 וַיִּנְסִיב יֵת זְרִיזָהוֹן וַיַּהֲב אֲצַטְלוּיָא לְדַחֲוִיָּא חוּדִיתָא  
 20 וַתְּקִיף רוּגְזִיהָ וְסָלִיק לְבֵית אֲבוּהִי ; וְהָוָה אַתָּת שְׁמִשׁוֹן  
 לְדַחֲבִירִיה דְּהָוָה שׁוֹשְׁבֵינִיה ;

VI. *Prediction of Messiah's kingdom. Ps. 2.*

1 לְמַה מִתְרַגְּשִׁין עַמֵּמִיָּא וְאוֹפִיָּא מְרַגְנִין סְרִיקוּתָא;  
 2 קִימִין מַלְכֵי אַרְעָא וְשִׁלְטוֹנֵיָא יִתְחַבְּרוּן בְּחָדָא לְמַרְדָּא  
 3 קָדָם יְיָ וּלְמַנְצֵי עַל מְשִׁיחִיָּה; נִתְרַע יֵת אֶסְרֵתִּיהוֹן  
 4 וְנִטְלוֹק מִנְּנָא שְׁלֹשְׁלֹתֵהוֹן; דִּיתִיב בְּשַׁמְיָא יִגְחֹד  
 5 מִיִּמְרָא דִּי יְהֹדָה לְהוֹן; הִידִין יִמְלַל לְהוֹן בְּתוֹקִפִּיָּה  
 6 וּבְרוּגִיָּה יִבְהֵל אֲנֹן; וְאֲנִי רַבִּיתִי מַלְכֵי וּמְנִיָּתָה  
 7 עַל טוֹר מִקְדָּשִׁי; אֲשַׁתְּעִי קִימָא דִּי אֲמַר חֲכִיב כְּבַר  
 8 לְאַבְרָא לִי אֲנִי זִכְאָה כְּאֵלֹי יוֹמָא דִּין בְּרִיתָךְ; בְּעֵי מְנִי  
 9 וְאַתָּן נִכְסֵי עַמֵּמִיָּא אַחֲסִנְתָּךְ וְאַחֲוֹדְתָךְ שְׁלִטוֹנִי סִיפִי  
 10 אַרְעָא; תִּתְּבַרְנוּן הִיךְ בְּחוּטְרָא דְּפִרְזָלָא הִיךְ מִן  
 11 דְּפִתְרָא תִתְּרַעְנוּן; וְכִדִּין מַלְכֵיָא אֲשַׁפִּילוּ קַבִּילוּ  
 12 מִרְדּוּתָא נְגִידֵי אַרְעָא; פִּלְחוּ קָדָם יְיָ בְּדַחֲלָא וְצִלּוֹ  
 בְּרִיתָא; קַבִּילוּ אוֹלְפָנָא דְּלִמָּא יִרְגִּיז וְתַהוֹבְדוֹן  
 אוֹרְחָא מְטוֹל דִּיִּחֹר פְּזַעִיר רוּגִיָּה טוֹבִיָּה לְכָל  
 דְּסַבְּרִין בְּמִיָּמְרִיָּה;

VII. *The praises of Jehovah. Ps. 8.*

לְשַׁבְּחָא עַל כְּנוּרָא דְּאִתִּי מַגַּת חוֹשְׁבִּתָא לְדִוִּיר;  
 2 יְיָ אֱלֹהֵא רְבוּנָא פָּמָה תְּלִיל שְׁמֶךְ וּמִשְׁבַּח בְּכוֹלָא  
 3 אַרְעָא דִּיהִבְתָּא זֶנֶךְ עֵיל מִן שְׁמִיָּא; מְפּוֹם עוֹלָמִיָּא  
 4 וְיוֹנְקִיָּא אֲשַׁתְּסָתָא עוֹשָׁנָא מִן בְּגִלָּל מְעִיבִנְךָ לְבַטְלָא  
 5 בְּעֵיל דְּבָבָא וְגִזְוָמָא; מְטוֹל דְּאַחֲמִי שְׁמִיךְ עוֹבְדֵי  
 6 אֲצַבְּעָתְךָ סִיְהָרָא וְכִכְבֵּיָא דִּי אֲתַקִּינְתָּא; מַה בַּר נָשָׂא  
 מְטוֹל תְּדַפֵּר עוֹבְדֵי וְבַר נָשָׂא מְטוֹל תְּסַעֵר עֲלוּי;  
 וְתַסְרִתָּא נִתִּיה קָלִיל מִמְּלֶאכִיָּא וְאַיְקְרָא וְשִׁבְהוּרָא

7 תְּכַלְלֶנִּיהָ : אֲשַׁלְטֶיהָ בְּעוֹבְדֵי יָדָהּ כּוֹלָא שְׁוִיתָא  
 8 תַּחְתּוֹת רְגְלוֹי : עָאן וְתוֹרֵי כּוֹלְהוֹן וְלַחְוֹד בְּעִירֵי  
 9 חֻקְלָא : צַפְרֵי שְׁמִיא וְנוֹנֵי יַמָּא וְלוֹיֹתָן דְּחִלִּיף אֲסָרְטִי  
 10 יַמָּא : יֵי אֱלֹהָא רַבּוֹנָנָא כְּמָה תְּלִיל וּמִשְׁבַּח שְׁמֵךְ  
 בְּכוֹלָא אֲרַעָא :

[VIII. *Parable of the vineyard.* Isa. 5: 1—7.—Jonathan.]

1 אֲמַר נְבִיא אֲשַׁבְּחִיהָ כְּעֵן לְיִשְׂרָאֵל דְּמַתִּיל לְכַרְמָא  
 זְרַעִיהָ דְּאַבְרָהָם רַחֲמֵי תוֹשְׁבַּחַת רַחֲמֵי לְכַרְמִיָּה עָמִי  
 הִבִּיבִי יִשְׂרָאֵל יְהִיבִית לְהוֹן אַחְסָנָא בְּטוֹר רֶם בְּאַרְעָא  
 2 שְׁמִינָא : וְקִדְשָׁתָנוֹן וְיִקְרָתָנוֹן וְקִימָתָנוֹן כְּמַצֵּב גִּפְסָן  
 בְּחִירָא וּבְנִיתָא מְקַדְשֵׁי בִינִיהוֹן וְאַף מְדַבְּחֵי יְהִיבִית  
 לְכַפְרָא עַל חַטֵּאֵיהוֹן וְאַמְרִית דִּיעְבְּדוֹן עוֹבְדִין טְבִין  
 3 קְדָמִי וְאַנּוֹן אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן : נְבִיא אֲמַר לְהוֹן זֵה  
 בֵּית יִשְׂרָאֵל מְרֹדוֹ מִן אֹרִיתָא וְלֹא צָבָן לְמַתֵּב כְּעֵן  
 יִתְבִּי יְרוּשָׁלַם וְאַנְשׁ יְהוּדָה דִּינוּ כְּעֵן דִּינָא קְדָמִי מִן  
 4 עָמִי : מַה טָּבָא אֲמַרִית לְמַעְבַּד עוֹד לְעָמִי וְלֹא עֲבָדִית  
 לְהוֹן מֵא דִּין אֲמַרִית דִּיעְבְּדוֹן עוֹבְדִין טְבִין וְאַנּוֹן  
 5 אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן : וְכַעֲן אֲחֹנִי כְּעֵן לְכוֹן ית דְּאַנָּא  
 עֲתִיד לְמַעְבַּד לְעָמִי אֲסַלֵּק שְׁכִנְתִּי מִנְהוֹן וִיהוֹן לְמַבּוֹ  
 6 אֲתַרַע בֵּית מְקַדְשָׁהוֹן וִיהוֹן לְדִישׁ : וְאַשְׁוֹנוֹן רְטִישִׁין  
 לֹא אֲסַתְּרוֹן וְלֹא יִסְתַּמְכוֹן וִיהוֹן מְטַלְטְלִין וְשְׁבִיקִין  
 7 וְעַל נְבִיאֵי אֲפַקְדָּא דְּלֹא יִתְנַבּוֹן עֲלִיהוֹן נְבוּאָה : אֲרִי  
 עָמִיָּה דִּי צָבֹאות בֵּית יִשְׂרָאֵל וְאַנְשׁ יְהוּדָה נְצָבֹא  
 דְּחֻדְוִתִּיהָ וְאַמְרִית דִּיעְבְּדוֹן דִּינָא וְהָא אֲנוֹן אֲנוֹסִין  
 אֲמַרִית דִּיעְבְּדוֹן זְכוּ וְהָא אֲנוֹן מִסְגֵּן חוֹבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52: 13.—53: 2.—Jonathan.

הָא יִצְלַח עַבְדֵי מְשִׁיחָא יְרוּם וַיִּסְגֵּי וַיִּתְקוּף לַחֲדָא : כְּמָא <sup>13</sup>  
<sup>14</sup> דְּסִבְרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָּין דְּהוּה חֲשֹׁךְ  
<sup>15</sup> בִּינֵי עַמְמֵיָא חֲזוּהוֹן וַזִּיּוּהוֹן מִבְּנֵי אָנְשָׂא : כֵּן יִבְדַּר  
עַמְמִין סְגִיָּין עֲלוּהֵי יִשְׁתַּקִּין מַלְכִין יִשׁוּן יִדְהוֹן עַל  
פּוֹמְהוֹן אָרִי דְלָא אֲשַׁתְּעִיאוּ לָהוֹן חֲזוּ וּדְלָא שְׁמַעוּ  
1 אֲסַתְּפְלוּ : מִן הַיָּמִין לְבִסְרִתָנָא דָּא וַתְּקוּף דְּרַע  
2 גְּבוּרָתָא דִּי כְדוֹן עַל מִן אֲתַגְלִיָּאת : וַיִּתְרַבָּא צְדִיקָא  
קְדָמוּהֵי הָא כָּל־לְבָבִין דְּפָרְחוּן וְכֹאֲלִין דְּמִשְׁלַח טוֹרְשׁוּהֵי  
עַל נִגְדִין דְּמִיִּין כֵּן יִסְגֹּן תוֹלְדַת קוֹדֶשָׁא בְּאַרְעָא  
דְּהוֹת צְרִיקָא לֵיהּ לָא חֲזוּ חוּלָא חֲזוּיָה וְלָא אִימְתִּיה  
אִימַת הַדְיוּט וַיְהִי זִי קוֹדֶשָׁא זִיּוּהֵי דְכָל דִּיחֲזוּנִיה  
יִסְתַּכַּל בֵּית :

X. *Aphorisms of Solomon.* Prov. 10: 1—12.

מִתְּלוּי דְּשִׁלְמֹה

1 בַּר חֲפִימָא נַחֲדֵי אָבוּי וּבְרָא סִכְלָא מְחַמֵּץ לְאַמִּיהּ :  
2 לָא מוֹתְרִין אוֹצְרֵי דְרִשְׁיָעָא וְצִדְקָתָא מִפְּצִיא מִן מוֹתָא  
3 בִישָׂא : לָא מַכְפֵּן אֱלֹהָא נַפְשִׁיהּ דְּצִדִּיקָא וְקִנְיָנָא  
4 דְרִשְׁיָעֵי נִסְחוּתָא : מִסְפְּנוּתָא מִמַּכְכָּא לְגִבְרָא רַמְיָא וִידָא  
5 דְכִשְׂרָא מַעֲתָרָא לָהוֹן : דְּפִלִּיחַ בְּקִיטָא בְּרָא סוֹכְלָתָנָא  
6 הוּא וּדְדִמְךָ בְּחֻצָּא בְּרָא הוּא מְבַהֲתָנָא : בְּרַפְתָּא  
7 תְּהוּיִן עַל רִישֵׁי דְצִדִּיקָא וּבִפּוֹמְהוֹן דְרִשְׁיָעֵי נִכְסֵי  
8 חֲטוּפָא : דִּיכְרָנָא דְצִדִּיקֵי בְרַפְתָּא וּשְׂמָא דְרִשְׁיָעֵי  
נִדְעָה : דְחִכִּים לְבֵיתָא יִקְבֵּל פּוֹקֶדְנָא וְסִכְלָא בְּשִׁפּוֹתֵיהּ

- 9 מִתְאַחַד : דְּמַהֲלֵךְ בְּתַמִּימוּתָא נִיזֵל בְּסַעֲדָא וְדִמְעָקֻמֵּן  
10 אֲוֶרְתִּיתִיה נְתִידַע : דְּרִמּוּ בְּעִינוּהִי יִהֵב בְּאֶבָּא וְסֻלִּיף  
11 בְּשִׁפּוֹתֶיהָ מִתְאַחַד : מִבּוּעָא דְחִינִי פּוּמָא דְצִדִיקִי  
12 וּפּוּמָהוֹן דְּרִשְׁיָעִי נִכְסֵי הִטּוּפָא : סְנִיאָתָא תִּגְרַג תִּגְרִי  
וְעַל בְּלֵהוֹן סוּרְחָנִי מִכְסָּא רַחֲמוּתָא :

## PART III.

### THE CHALDEE PORTIONS OF JEREMIAH, DANIEL, AND EZRA.

#### I.—JER. 10 : 11.

פְּדִנָּה תֹאמְרוּן לְהוֹם אֱלֹהִים דִּי-שְׁמִיָּא וְאַרְקָא לֹא  
עֲבָדוּ וְיִאבְדּוּ מֵאַרְעָא וּמִן-תַּחֲוֹת שְׁמִיָּא אֱלֹהִי :

#### II.—DAN. 2 : 4—7 : 28.

וְיִדְבְּרוּ חֲבִישָׁתִים לְשָׁלוֹחַ אֲרַמִּית

מִלְכָּא לְעֵלְמִין חִי אֹמַר חֲלָמָא לְעֲבָדֶיךָ וּפְשָׁרָא נְחֻמָּא : 4  
עִנָּה מִלְכָּא וְאֹמַר לְכַשְׂדִּיָּא מַלְתָּה מְנִי אֲזֻדָּא הֵן לֹא 5  
תְּהוּדְעוּנִי חֲלָמָא וּפְשָׁרָה הִדְמִין תַּתְּעַבְדּוּן וּבִתְיֻכּוֹן  
נְוֹלִי יִתְשַׁמוּן : -וְהֵן חֲלָמָא וּפְשָׁרָה תַּתְּחִוּוֹן מִתְנָן 6  
וְנִבְזָפָה וְיִקָּר שְׁגִיָּא תִקְבְּלוּן מִן-קַדְמִי לְהֵן חֲלָמָא  
וּפְשָׁרָה הִתְחַנְּנִי : עֵנֹל תְּנִינּוֹת וְאַמְרִין מִלְכָּא חֲלָמָא 7  
יֹאמַר לְעֲבָדוֹהִי וּפְשָׁרָה נְהַחֲוָה : עִנָּה מִלְכָּא וְאֹמַר מִן- 8  
יִצְיִב יָדַע אֲנָא דִּי עֲדָנָא אֲנַתּוֹן זַבְנִין פֶּל-קַבֵּל דִּי חֲזִיתוֹן  
דִּי-אֲזֻדָּא מְנִי מַלְתָּא : דִּי הֵן-חֲלָמָא לֹא תְּהוּדְעִנִּי חֲדָה- 9  
הִיא דְּתַכּוֹן וּמַלְאָה כְּדָבָה וּשְׁחִיתָה הֵן מְנַתּוֹן לִמְאֹמַר  
קַדְמִי עַד דִּי עֲדָנָא יִשְׁתַּנָּא לְהֵן חֲלָמָא אֹמְרוּ לִי וְאַנְדַּע 10  
דִּי פְשָׁרָה תְּהוּדְעִנִּי : עֵנֹל כַּשְׂדִּיָּא קֳדָם-מִלְכָּא וְאַמְרִין

לֹא־אֵיתִי אָנֹכִי עַל־יִבְשֶׁתָּא דִּי מַלְתָּ מִלְכָּא וְיֻכַּל לְהַחְוִיָּה  
 כְּלִי־קַבֵּל דִּי כָל־מֶלֶךְ רַב וְשְׁלִיט מִלָּה כְדִנְהָ לֹא שְׂאֵל  
 11 לְכָל־חֲרָטִם וְאַשְׁמֹךְ וְכִשְׁדֵּי ; וּמִלְתָּא דִּי־מִלְכָּא שְׂאֵל גִּקִּירָה  
 וְאַחֲרָן לֹא אֵיתִי דִּי יַחְוִנָּה קָדָם מִלְכָּא לְהֵן אֱלֹהִין דִּי  
 12 מְדַרְהוֹן עִם־בְּשָׂרָא לֹא אֵיתְהוּי ; כְּלִי־קַבֵּל דִּנְהָ מִלְכָּא  
 בְּנִס וְקִצְתָּ שְׁגִיָּא וְאַמֵּר לְהוֹבְדָּה לְכָל חֲכִימִי בְּבָל ;  
 13 וְדָתָא נִפְקַת וְחֲכִימִיָּא מִתְקַטְלִין וְבָעוּ דְנִיָּאל וְחֲבֵרוֹהִי  
 14 לְהַתְקַטְלָה ; בְּאֲדִין דְנִיָּאל הִתִּיב עֵטָא וְטַעַם לְאַרְיוֹךְ  
 15 רַב־טַפְחִיָּא דִּי מִלְכָּא דִּי נִפְקַת לְקַטְלָה לְחֲכִימִי בְּבָל ; עֲנָה  
 וְאַמֵּר לְאַרְיוֹךְ שְׁלִיטָא דִּי־מִלְכָּא עַל־מָה דָתָא מִהַחֲצִפְהָ  
 מִן־קָדָם מִלְכָּא אֲדִין מִלְתָּא הוֹדַע אֲרִיוֹךְ לְדְנִיָּאל ;  
 16 וְדְנִיָּאל עַל וּבָעָא מִן־מִלְכָּא דִּי זָמַן יִנְתָּן־לָהּ וּפְשָׂרָא  
 17 לְהַחְוִיָּה לְמִלְכָּא ; אֲדִין דְנִיָּאל לְבִיתָהּ אִזַּל וְלַחְוִנְנִיה  
 18 מִיִּשְׂאֵל וְעִזְרִיָּה חֲבֵרוֹהִי מִלְתָּא הוֹדַע ; וּרְחֻמִּין לְמַבְעָא  
 מִן־קָדָם אֱלֹהִי שְׁמִיָּא עַל־רְזָא דִנְהָ דִּי לֹא יְהוֹבְדוֹן דְנִיָּאל  
 19 וְחֲבֵרוֹהִי עִם־שְׂאֵר חֲכִימִי בְּבָל ; אֲדִין לְדְנִיָּאל בְּחִזּוֹנָא  
 20 דִּי־לִילְיָא רְזָא גָלִי אֲדִין דְנִיָּאל בְּרִךְ לְאֱלֹהִי שְׁמִיָּא ; עֲנָה  
 דְנִיָּאל וְאַמֵּר לְהוֹנָא שְׁמִיָּה דִי־אֱלֹהָא מְבָרַךְ מִן־עֲלְמָא וְעַד־  
 21 עֲלְמָא דִּי חֲכַמְתָּא וְגַבְוֶרְתָּא דִי־לָהּ הִיא ; וְהוּא מִהַשְׁנָא  
 עַד־נִיָּא וְזַמְנִיָּא מִהַעֲדָה מְלָכִין וּמַהֲקִים מְלָכִין יִהְיֶה חֲכַמְתָּא  
 22 לְחֲכִימִין וּמַנְדַּעָא לְיָדָעִי בִינָה ; הוּא גִלָּא עֲמִיקְתָּא  
 23 וּמִסְתָּרְתָּא יָדַע מָה בְּחֻשׁכָּא וְנִהוּרָא עֵימָה שְׂרָא ; לֵךְ  
 אֱלֹהִי אֲבָהִיתִי מִהוּדָא וּמִשְׁבַּח אֲנָה דִּי חֲכַמְתָּא וְגַבְוֶרְתָּא  
 יִהְיֶה לִּי וְכַעַן הוֹדַעְתָּנִי דִי־בִיעִינָא מִנֶּךְ דִּי־מַלְתָּ מִלְכָּא  
 24 הוֹדַעְתָּנָא ; כְּלִי־קַבֵּל דִּנְהָ דְנִיָּאל עַל עַל־אֲפוֹךְ דִּי מִנִּי



מִלְכָּא לְהוּבְדָא לַחֲפִימִי בְּבַל אֶזֶל וְכֵן אֲמַר-לָהּ לַחֲפִימִי  
בְּבַל אֶל-תְּהוּבְדָּהּ הָעֵלְנִי קֹדֶם מִלְכָּא וּפְשָׁרָא לְמִלְכָּא  
אֲחִיָּא : אֲדִין אֲרִיֹן בְּהַתְּבַהֲלָהּ הִנֵּעַל לְדִנְיָאֵל קֹדֶם  
מִלְכָּא וְכֵן אֲמַר-לָהּ דִּי-הַשְׁפַּחַת גְּבַר מִן-בְּנֵי גְלוּתָא דִּי  
יְהוּדָה דִּי פְשָׁרָא לְמִלְכָּא יְהוּדַע : עֵנָה מִלְכָּא וְאֲמַר  
לְדִנְיָאֵל דִּי שָׂמָה בְּלִטְשָׁאצֵּר הָאִיתִיךָ פִּהֵל לְהוֹדַעְתָּנִי  
חֲלָמָא דִּי-חֲזִיִּית וּפְשָׁרָהּ : עֵנָה דִּנְיָאֵל קֹדֶם מִלְכָּא וְאֲמַר  
רְזָא דִּי-מִלְכָּא שָׂאֵל לֹא חֲפִימִין אֲשָׁפִין חֲרַטְמִין גְּזִרִין  
יְכַלִּין לְהַחְזִיָּה לְמִלְכָּא : בָּרַם אִיתִי אֱלֹהַּ בְּשִׁמְיָא גְּלָה  
רְזִין וְהוּדַע לְמִלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לֵהוּא בְּאַחֲרִית  
יּוֹמִיָּא חֲלָמָהּ וְחֲזִיִּי רֵאשֶׁךְ עַל-מִשְׁפָּכָהּ דְּנָה הוּא :  
אֲנַתָּה מִלְכָּא רְעִיֹנִיךְ עַל-מִשְׁפָּכָהּ סִלְקוּ מָה דִּי לֵהוּא  
אֲחֵרִי דְנָה וְגִלָּא רְזָא הוּדַעְךָ מַה-דִּי לֵהוּא : וְאַנְה  
לֹא בְּחֻכְמָהּ דִּי-אִיתִי בִּי מִן-כָּל-חֲזִיָּיא רְזָא דְנָה גְּלִי לִי  
לֵהֵן עַל-דִּבְרַת דִּי פְשָׁרָא לְמִלְכָּא יְהוּדַעֹן וְרְעִיֹנִי לְבָבָךְ  
תְּנַדַּע : אֲנַתָּה מִלְכָּא חֲזָה חֲזָה הוּיָת וְאֵלּוּ צִלְם חַד  
שְׂגִיָּא צִלְמָא דִּכֵּן רַב וְזִיּוּתָּהּ יַחֲדָא קֶאֱם לְקַבְּלָךְ וְרוּחָהּ  
דִּחִיל : הוּא צִלְמָא רֵאשֶׁה דִּי-דָהֵב טַב חֲדוּהִי וְדַרְעוּהִי  
דִּי כֶסֶף מְעוּהִי וְיִרְפַּתָּהּ דִּי נָחַשׁ : שְׁקוּהִי דִּי פְרִזָּל  
רְגִלוּהִי מְנַהֹן דִּי פְרִזָּל וּמְנַהֹן דִּי חֶסֶף : חֲזָה חֲזָה  
עַד דִּי הִתְגַּזְרַת אֶבֶן דִּי-לֹא בִידִין וּמַחַת לְצִלְמָא עַל-  
רְגִלוּהִי דִּי פְרִזָּלָא וְחֶסֶף וְהִדְקַת הַמּוֹן : בְּאֲדִין דְּקוּ  
כְּחִלָּה פְרִזָּלָא חֶסֶף נָחַשׁ פֶּסֶף וְדָהֶבָא וְהוּל פְּעוּר  
מִן-אֲדָרִי-קִט וְנִשְׂא הַמּוֹן רִיחָא וְכָל-אַתָּר לֹא-הִשְׁתַּכַּח  
לְהוֹן וְאַבְנָא דִּי-מַחַת לְצִלְמָא הוּת לְטוּר רַב וּמִלָּאֵת כָּל-

אֲרָעָא : דְּנָה חֲלָמָא וּפְשָׁרָה נֶאֱמַר קֳדָם-מַלְכָּא : אֲנָתָה <sup>86</sup>  
 מַלְכָּא מִלְּךְ מַלְכִּיא דִּי אֱלֹה שְׁמִיא מַלְכוּתָא חֲסִנָּא וְתַקְפָּא <sup>37</sup>  
 וַיִּקְרָא יְהִי-לֵךְ : וּבְכָל-דִּי דְאַרְיִן בְּנִי-אֲנָשָׁא חַיּוּת בְּרָא <sup>38</sup>  
 וְעוֹת-שְׁמִיא יְהִי בִידֵךְ וְהַשְׁלִטְךָ בְּכָל-הוֹן אֲנָתָה הוּא  
 רֶאשָׁה דִּי דִּהְבָּא : וּבִתְרָךְ תַּקּוּם מַלְכוּ אַחֲרֵי אֲרָעָא מִנְךָ <sup>39</sup>  
 וּמַלְכוּ תְּלִיתָאָה אַחֲרֵי דִי נְחֻשָׁא דִּי תַשְׁלֹט בְּכָל-אַרְעָא :  
 40 וּמַלְכוּ רְבִיעִיאָ תְּהוּא תְּקִיפָה פְּפִרְזָּלָא פִּלְ-קַבְּלָא דִּי פְּרִזָּלָא  
 מִהֶדֶק וְחֻשַׁל פִּלְא וּכְפִרְזָּלָא דִּי-מַרְעַע פִּלְ-אַלִּין תְּדַק  
 41 וְתַרַּע : וְדִי-חֻזִּיתָה רְגִלְיָא וְאַצְבָּעָתָא מְנַהוֹן חֲסָתָא דִּי-  
 פָּחַר וּמְנַהוֹן פְּרִזָּל מַלְכוּ פְּלִיגָה תְּהוּה וּמִן-נֶצֶצְתָּא דִּי-  
 פְּרִזָּלָא לְהוּא-בָּה פִּלְ-קַבְּלָא דִּי חֻזִּיתָה פְּרִזָּלָא מְעַרְבַּ בְּחֲסָתָא  
 42 טִינָא : וְאַצְבָּעָתָא רְגִלְיָא מְנַהוֹן פְּרִזָּל וּמְנַהוֹן חֲסָתָא מִן-  
 43 קָצַת מַלְכוּתָא תְּהוּה תְּקִיפָא וּמִנָּה תְּהוּא תְּבִירָה : דִּי  
 חֻזִּיתָ פְּרִזָּלָא מְעַרְבַּ בְּחֲסָתָא טִינָא מְתַעַרְכִּין לְהוֹן בְּזַרַע  
 אֲנָשָׁא וְלֹא-לְהוֹן דְּבָקִין דְּנָה עִם-דְּנָה הֵא-כְדִי פְּרִזָּלָא  
 44 לֹא מְתַעַרְבַּ עִם-חֲסָפָא : וּבִיּוֹמֵיהוֹן דִּי מַלְכִּיא אַנוּן וַיָּקִים  
 אֱלֹה שְׁמִיא מַלְכוּ דִּי לְעֵלְמִין לֹא תַתְּחַבֵּל וּמַלְכוּתָהּ לְעַם  
 אַחֲרֵן לֹא תַשְׁתַּבֵּק תְּדַק וְתַסָּת פִּלְ-אַלִּין מַלְכוּתָא וְהִיא  
 45 תַּקּוּם לְעֵלְמִיא : פִּלְ-קַבְּלָא דִּי-חֻזִּיתָ דִּי מְטוּרָא אֲתַגְזֹרַת  
 אֲבֹן דִּי-לֹא בִידִין וְהֶדֶק תְּדַק פְּרִזָּלָא נְחֻשָׁא חֲסָפָא פְּסָפָא  
 וְדִהְבָּא אֱלֹה רַב הוּדַע לְמַלְכָּא מָה דִּי לְהוּא אַחֲרֵי דְנָה  
 46 וַיִּצִיב חֲלָמָא וּמַהִימִן פְּשָׁרָה : בְּאֲדִין מַלְכָּא  
 נְבוּכַדְנֶצַּר נָפַל עַל-אַנְפּוּהִי וּלְדַנְיָאֵל סָגַד וּמִנְחָה וְנִיחָחִין  
 47 אֲמַר לְנִסְכָּה לֹה : עֵנָה מַלְכָּא לְדַנְיָאֵל וְאֲמַר מִן-קֶשֶׁט

38. v. דיירין קרי. 39. v. יתיר א'. 40. v. רביעא קרי. 41. v. יתיר ו'.  
 42. v. יתיר ו'. 43. v. ודי קרי. 44. v. יתיר ו'. 45. v. יתיר ו'.

48 דִּי אֱלֹהֵכוֹן. הוּא אֱלֹה אֱלֹהִין וּמָרָא מַלְכִין וְגִלְהָ רִזִּין דִּי  
 יִכְלֹת לַמַּגְלָא רְזָא דְנָה : אַדִּין מַלְכָּא לְדַנְיָאֵל רַבִּי וּמַחֲנֵן  
 רַבְרָבִן שְׁגִיָּאן יְהִב־לָהּ וְהַשְׁלִיטָה עַל כָּל־מְדִינַת בָּבֶל  
 49 וְרַב־סַנְיִין עַל כָּל־חֻכְמֵי בָבֶל : וְדַנְיָאֵל בָּעָא מִן־  
 מַלְכָּא וּמִנֵּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִישְׁדָּךְ  
 וְעֵבֶד נִגּוּ וְדַנְיָאֵל בְּתַרְע מַלְכָּא :

## CHAP. III.

1 נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צֵלָם דִּי־דְהַב רֹמְמָה אַמִּין שְׁתִּין  
 פְּתִיָּה אַמִּין שֵׁת אַקִּימָה בְּבִקְעַת דְּוֹרָא בְּמְדִינַת בָּבֶל :  
 2 וְנְבוּכַדְנֶצַּר מַלְכָּא שְׁלַח לְמַכְנֵשׁ לְאַחַשְׁדֶּרְפְּנִיָּא סַגְנִיָּא  
 וּפְחוּתָא אֲדָרְגִזְרִיָּא גְדַבְרִיָּא דְתַבְרִיָּא תַּפְתִּיָּא וְכָל שְׁלֹטְנֵי  
 מְדִינַתָּא לְמַתָּא לְחֻנְפַת צֵלְמָא דִּי הֵקִים נְבוּכַדְנֶצַּר מַלְכָּא :  
 3 בְּאֲדִין מִתְּכַנְשִׁין אַחַשְׁדֶּרְפְּנִיָּא סַגְנִיָּא וּפְחוּתָא אֲדָרְגִזְרִיָּא  
 גְדַבְרִיָּא דְתַבְרִיָּא תַּפְתִּיָּא וְכָל שְׁלֹטְנֵי מְדִינַתָּא לְחֻנְפַת  
 צֵלְמָא דִּי הֵקִים נְבוּכַדְנֶצַּר מַלְכָּא וְקֹאמִין לְקַבֵּל צֵלְמָא  
 4 דִּי הֵקִים נְבוּכַדְנֶצַּר : וְכַרְזָא קְרָא בְּחִיל לְכוֹן אַמְרִין  
 5 עַמְמֵיָּא אַמְיָּא וְלִשְׁנֵיָּא : בְּעַדְנָא דִּי־תִשְׁמַעִין קָל קְרָנָא  
 מִשְׁרוּקִיתָא קִי־תֵרַס סְבָכָא פְּסִנְתָּרִין סוּמְפְנִיָּה וְכָל זַנִּי  
 זִמְרָא תִּשְׁלוֹן וְתִסְגְּדוֹן לְצֵלָם דְּהִבָּא דִּי הֵקִים נְבוּכַדְנֶצַּר  
 6 מַלְכָּא : וּמִן־דִּי־לֹא יִפֹּל וְיִסְגֹּד בְּהַשְׁעָתָא יִתְרַמָּא לְגֹאֲלָא  
 7 אַחֲזִין נֹרָא וְקִידְתָּא : כָּל־קַבֵּל דְּנָה בְּהַשְׁמָנָא כְּדִי שְׁמַעִין  
 כָּל־עַמְמֵיָּא קָל קְרָנָא מִשְׁרוּקִיתָא קִי־תֵרַס סְבָכָא פְּסִנְתָּרִין  
 וְכָל זַנִּי זִמְרָא נִפְלִין כָּל־עַמְמֵיָּא אַמְיָּא וְלִשְׁנֵיָּא סַגְדִּין  
 8 לְצֵלָם דְּהִבָּא דִּי הֵקִים נְבוּכַדְנֶצַּר מַלְכָּא : כָּל־קַבֵּל דְּנָה  
 בְּהַשְׁמָנָא קְרָבוּ גְבָרִין כְּשִׁדְאִין וְאַכְלוּ קְרִיצִיהוֹן דִּי יְהוּדִיָּא :

9 עֲנוּ וְאָמְרוּ לְנְבוּכַדְנֶצַּר מֶלֶכָּא מֶלֶכָּא לְעַלְמִין חַיִּי:  
 10 אֲנַחְנָה מֶלֶכָּא שָׂמַת טַעַם דִּי-כְלָאֲנַשׁ דִּי יִשְׁמַע קָל  
 קֶרְנָא מְשֻׁרוּקִיתָא קִיתָרִס שִׁבְכָא פִסְנִתְרִין וְסִיפִנְיָא וְכָל  
 11 זִנֵּי זְמָרָא יִפְלִי וְיִסְגַּד לְצֻלָּם דִּהֲבָא: וּמִן-דִּי-לֹא יִפְלִי  
 12 וְיִסְגַּד יִתְרַמָּא לְגֹאֲ-אַתּוֹן נֹרָא יְקִידָתָא: אִיתִי גְבָרִין  
 יְהוּדָאִין דִּי-מְנִית יְתְּהוּן עַל-עֲבִידַת מְדִינַת פְּכָל שְׁדִרְךָ  
 מִישָׁךְ וְעֵבֶד נָגוּ גְבָרִיא אֱלֹהֵי לֹא-שְׁמוֹ עֲלֵיךָ מֶלֶכָּא טַעַם  
 לֹאֲלֹהֵיךָ לֹא פִלְחִין וְלְצֻלָּם דִּהֲבָא דִּי חֲקִימַתָּ לֹא סִגְדִין:  
 13 בְּאִדָּן נְבוּכַדְנֶצַּר בְּרָגוּ וַחֲמָא אֲמַר לְהִיתִּיה לְשְׁדִרְךָ  
 מִישָׁךְ וְעֵבֶד נָגוּ בְּאִדָּן גְּבָרִיא אֱלֹהֵי הִיתִּיו קָדַם מֶלֶכָּא:  
 14 עָנָה נְבוּכַדְנֶצַּר וְאֲמַר לְהוּן הֲצִדָּא שְׁדִרְךָ מִישָׁךְ וְעֵבֶד  
 נָגוּ לֹאֲלֹהֵי לֹא אִיתִיכוֹן פִּלְחִין וְלְצֻלָּם דִּהֲבָא דִּי הֲקִימַתָּ  
 15 לֹא-סִגְדִין: כֶּעַן הֵן אִיתִיכוֹן עֲתִידִין דִּבְעֵדְנָא דִּי-  
 תִשְׁמַעֲנָן קָל קֶרְנָא מְשֻׁרוּקִיתָא קִיתָרִס שִׁבְכָא פִסְנִתְרִין  
 וְסִיפִנְיָה וְכָל זִנֵּי זְמָרָא תִפְלוֹן וְתִסְגְּדוֹן לְצֻלָּמָא דִּי-  
 עֲבִידַת וְהֵן לֹא תִסְגְּדוֹן בְּהִשְׁעָתָא תִתְרַמּוֹן לְגֹאֲ-אַתּוֹן  
 16 נֹרָא יְקִידָתָא וּמִן-הוּא אֱלֹהֵי דִי-יִשְׁיִזְבְּנִכּוֹן מִן-יָדִי: עֲנוּ  
 שְׁדִרְךָ מִישָׁךְ וְעֵבֶד נָגוּ וְאָמְרוּ לְמֶלֶכָּא נְבוּכַדְנֶצַּר לֹא-  
 17 תִשְׁדִּין אֲנַחְנָא עַל-דִּתָּהּ פִּתְגָם לְהִתְבוֹתָךְ: הֵן אִיתִי  
 אֱלֹהֵנָא דִי-אֲנַחְנָא פִלְחִין יָכֹל לְשִׁיזְבוֹתָנָא מִן-אַחַד נֹרָא  
 18 וּמִן-יָדֶךָ מֶלֶכָּא יִשְׁדִּיב: וְהֵן לֹא יָדִיעַ לְהוּא-לָךְ מֶלֶכָּא דִּי  
 לֹאֲלֹהֵיךָ לֹא-אִיתָנָא פִלְחִין וְלְצֻלָּם דִּהֲבָא דִּי הֲקִימַתָּ לֹא  
 19 נִסְגַּד: בְּאִדָּן נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וְצֻלָּם אֲנַפְוֹהִי  
 אֲסִיגְוֹ עַל-שְׁדִרְךָ מִישָׁךְ וְעֵבֶד נָגוּ עָנָה וְאֲמַר לְמִזָּא

20 לְאַתּוּנָא חַד־שַׁבְעָה עַל־דִּי חֲזָה לְמַזְיָה : וְלִגְבִּרִין גְּבַר־י  
 חֵיל דִּי בְחִילָה אָמַר לְכַפְתָּה לְשַׁדְּרָךְ מִיִּשְׁךְ וְעֵבֵד נָגוּ  
 21 לְמַרְמָא לְאַתּוּן נֹרָא יִקְדָּחָא : בְּאַדִּין גְּבַר־י אֱלֹךְ כִּפְתּוּ  
 בְּסַרְפְּלִיהוֹן פְּטִישִׁיהוֹן וּכְרַבְלָתְהוֹן וּלְבוּשִׁיהוֹן וּרְמִיּוֹ  
 22 לְגֹא־אַתּוּן נֹרָא יִקְדָּחָא : כָּל־קַבֵּל דְּנָה מִן־דִּי מַלְת  
 מְלָכָא מַחְצָפָה וְאַתּוּנָא אִזָּה יִתִּירָה גְּבַר־י אֱלֹךְ דִּי הֶסְקוּ  
 לְשַׁדְּרָךְ מִיִּשְׁךְ וְעֵבֵד נָגוּ קָטַל הַמּוֹן שְׁבִיבָא דִּי נֹרָא :  
 23 וְגְבַר־י אֱלֹךְ תִּלְתְּהוֹן שַׁדְּרָךְ מִיִּשְׁךְ וְעֵבֵד נָגוּ נִפְלוּ לְגֹא־  
 24 אַתּוּן־נֹרָא יִקְדָּחָא מְכַפְתִּין : אַדִּין נְבוּכַדְנֶצַּר מְלָכָא  
 חֲוָה וְקַם בְּהַתְּבַהֲלָה עֵנָה וְאָמַר לְהַדְּבֹרוּהִי הֲלֹא גְבִרִין  
 תִּלְתָּה רְמִינָא לְגֹא־נֹרָא מְכַפְתִּין עֵנִין וְאַמְרִין לְמְלָכָא  
 25 יִצְיָבָא מְלָכָא : עֵנָה וְאָמַר הָא־אַנָּה חֲזָה גְבִרִין אַרְבַּעַה  
 שְׂרִין מֵהֶלְכִין בְּגֹא־נֹרָא וְחַבֵּל לֹא־אִיתִי בְּהוֹן וְרוּחַ דִּי  
 26 רְבִיעִיָּא דִּמָּה לְבַר־אַלְהִין : בְּאַדִּין קָרַב נְבוּכַדְנֶצַּר  
 לְתַרְע אַתּוּן נֹרָא יִקְדָּחָא עֵנָה וְאָמַר שַׁדְּרָךְ מִיִּשְׁךְ וְעֵבֵד־  
 נָגוּ עֲבֹדוּהִי דִּי־אַלְהָא עֲלִיָּא שׁוּקוּ וְאַתּוּ בְּאַדִּין נִפְקִין  
 27 שַׁדְּרָךְ מִיִּשְׁךְ וְעֵבֵד נָגוּ מִן־גֹּא־נֹרָא : וּמִתְּכַנְשִׁין  
 אַחְשַׁדְּרַפְנִיָּא סַגְנִיָּא וּפְחוּתָא וְהַדְּבָרִי מְלָכָא חֲזִין  
 לְגְבַר־י אֱלֹךְ דִּי לֹא־שָׁלַט נֹרָא בְּגִשְׁמֵהוּן וּשְׁעָר רֵאשֵׁהוֹן  
 לֹא הִתְחַרְךְ וְסַרְפְּלִיהוֹן לֹא שָׁנוּ וְרִיחַ נֹרָא לֹא עֲדַת בְּהוֹן :  
 28 עֵנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוֹן דִּי־שַׁדְּרָךְ מִיִּשְׁךְ  
 וְעֵבֵד נָגוּ דִּי־שָׁלַח מְלָאכְהָ וְשִׁזִּיב לְעֲבֹדוּהִי דִּי הִתְרַחְצוּ  
 עֲלוּהִי וּמַלְת מְלָכָא שְׁנִיו וַיַּהֲבֹ גִשְׁמֵיהוֹן דִּי לֹא־יִפְלָחוּן  
 29 וְלֹא־יִסְגְּדוּן לְכָל־אַלְהָ לָּהֶן לְאַלְהֵהוֹן : וּמִנֵּי שָׁיִם טַעַם  
 דִּי כָל־עַם אִמָּה וְלִשָּׁן דִּי־יֹאמַר שָׁלַח עַל־אַלְהֵהוֹן דִּי־

21. v. יתיר י'. 25. v. רביעא קרי. 26. v. עלאה קרי. 28. v. יתיר י'. 29. v. שלו קרי.

שְׁדֵרֶךְ מִישֶׁךְ וְעֶבֶד נְגוּאָה הַדְּמִין יִתְעַבֵּד וּבִיתָהּ נִזְלִי  
 יִשְׁתַּוְּהָ כָּל-קָבֵל דִּי לֹא אִיתִי אֱלֹהָ אַחֲרָן דִּי-יָכֹל לְהַצִּילָהּ  
 30 בְּדָנָה : בְּאֲדִין מְלָכָא הַצִּלַּח לְשִׁדְרֶךְ מִישֶׁךְ וְעֶבֶד נְגוּ  
 31 בְּמַדִּינַת בָּבֶל : נְבוּכַדְנֶצַּר מְלָכָא לְכָל-עַמְמֵיָא אֲמִיָּא  
 32 וְלִשְׁנֵיָא דִּי-דְאָרִין בְּכָל-אַרְעָא שְׁלַמְכוּן יִשְׁנָא : אֲתִיָּא  
 וְתַמְהֵיָא דִּי עֶבֶד עַמִּי אֱלֹהָא עֲלִיָּא שְׁפָר קַדְמִי לְהַחֲוִיָּה :  
 33 אֲתוּהִי כְּמָה רַבְרַבִּין וְתַמְהֵוּהִי כְּמָה תְּקִיפִין מְלָכוּתָהּ  
 מְלָכוּת עַלְמָא וְשְׁלֹטְנָה עַסְדָּר וְדָר :

## CHAP. IV.

1 אָנָּה נְבוּכַדְנֶצַּר שָׁלַח הָוִית בְּבִיתִי וְרַעְנָן בְּהִיכְלִי : חָלַם  
 2 חֲזִית וַיִּדְחַלְנִי וְהִרְהִירִין עַל-מִשְׁכְּבִי וְחֲזוּי רֵאשִׁי  
 3 יְבֵהֻלְנִי : וּמִנִּי שִׁים טַעַם לְהַנְעִלָה קַדְמִי לְכָל חֲכִימִי בָּבֶל  
 4 דִּי-שְׁפָר חֲלָמָא יְהוּדַעְנִי : בְּאֲדִין עֲלָלִין חֲרַטְמֵיָא אֲשַׁפִּיָּא  
 בְּשָׂדֵיָא וְגִזְרֵיָא וְחֲלָמָא אָמַר אָנָּה קַדְמִיָּהוּן וּפְשָׁרָה לֹא-  
 5 מְהוּדַעִין לִי : וְעַד אֲזַרִּין עַל קַדְמִי דְנִיָּאֵל דִּי-שְׁמָה  
 בְּלֻטְשַׁאצָּר כְּשֵׁם אֱלֹהֵי וְדִי רוּחַ-אֱלֹהִין קַדִּישִׁין בֵּהּ וְחֲלָמָא  
 6 קַדְמוּהִי אֲמַרְת : בְּלֻטְשַׁאצָּר רַב חֲרַטְמֵיָא דִּי אָנָּה יִדְעַת  
 דִּי רוּחַ אֱלֹהִין קַדִּישִׁין בֵּהּ וְכָל-רִז לֹא-אֵינֶס לָךְ חֲזוּי חֲלָמִי  
 7 דִּי-חֲזִית וּפְשָׁרָה אָמַר : וְחֲזוּי רֵאשִׁי עַל-מִשְׁכְּבִי חֲזִיה  
 8 הָוִית וְאֵלֹו אֵילָן בְּגוּא אַרְעָא וְרוּמָה שְׁנִיָּא : רְבָה אֵילָנָא  
 וְתַקַּת וְרוּמָה יִמִּטָּא לְשִׁמְיָא וְחֲזוּתָהּ לְסוּף כָּל-אַרְעָא :  
 9 עֲפִיָּה שְׁפִיר וְאַנְבָּה שְׁנִיָּא וּמִזוֹן לְכָל-אִיבָה תַּחַתוּהִי תַטְלִל  
 חִיּוֹת בָּרָא וּבַעֲנֻפוּהִי יִדְרוֹן צִפְרֵי שְׁמִיָּא וּמִנָּה יִתְזוּן כָּל-  
 10 בְּשָׂרָא : חֲזִיה הָוִית בְּחֲזוּי רֵאשִׁי עַל-מִשְׁכְּבִי וְאֵלֹו עִיר  
 11 וְקַדִּישׁ מִן-שְׁמִיָּא נָחַת : קָרָא בְּחִיל וְכֵן אָמַר גְּדוּ אֵילָנָא

31. v. דיידין קרי v. 32. עלאה קרי 4. v. יתיר ל' ibid. כשראי קרי 9. v. יתיר ו'

וְקִצְצוּ עֲנָפוֹהִי אֲתָרוּ עֲפִיחַ וּבִדְרוּ אֲנִיפָה תִּנְדַּח חַיּוֹתָא מִן-  
 12 תַּחְתּוֹהִי וְצִפְרִיָּא מִן-עֲנָפוֹהִי; בְּרִם עֵקֶר שְׂרָשׁוֹהִי  
 בְּאַרְעָא שִׁבְקוּ וּבְאַסּוּר דִּי-פְרִזָּל וּנְחַשׁ בְּדַתָּאָּא דִּי בְּרָא  
 וּבִטָּל שְׁמִיָּא יִצְטַבֵּעַ וְעַם-חַיּוֹתָא תִּלְקֶה בַּעֲסֵב אֲרָעָא;  
 13 לְבִיָּה מִן-אֲנוּשָׁא יִשְׁנוֹן וּלְבִיב חַיּוֹא יִתְיַהֵב לֵהּ וְשִׁבְעָה  
 14 עֲדָנִין יִחְלַפּוֹן עָלוֹהִי; בְּגִזְרַת עִירִין פִּתְגָמָא וּמֵאמַר  
 קֳדִישִׁין שְׁאֵלְתָּא עַד-דְּבִרְתָּ דִּי-יִנְדַּעוֹן חַיּוֹא דִּי-שְׁלִיט עָלֵיא  
 בְּמַלְכוּת אֲנוּשָׁא וּלְמִן-דִּי יִצְבֹּא יִתְנַנֵּה וְשִׁפְלֵ אֲנָשִׁים יָקִים  
 15 עָלֵיהּ; דְּנָה תִּלְמָא חֲזִית אֵנָּה מְלָכָא נְבוּכַדְנֶצַּר וְאַנְתָּה  
 בְּלִטְשָׁאצַּר שְׁשָׂרָא אֱמַר כָּל-קָבֵל דִּי וְכָל-חִפְיָמִי מַלְכוּתִי  
 לֹא-יִכְלִין שְׁשָׂרָא לְהוֹדְעוֹתֵנִי וְאַנְתָּה כָּהֵל דִּי רוּחַ-אַלְהִין  
 16 קֳדִישִׁין בָּךְ; אֲדִין דְּנִיָּאל דִּי-שָׁמָּה בְּלִטְשָׁאצַּר אֲשֵׁתִּימָם  
 כְּשָׂעָה חֲדָא וְרַעֲיָנֵהִי יִבְהַלְנָה עֵנָּה מְלָכָא וְאֱמַר בְּלִטְשָׁאצַּר  
 תִּלְמָא וּפְשָׂרָא אֵל-יִבְהַלֵּךְ עֵנָּה בְּלִטְשָׁאצַּר וְאֱמַר מְרֹאֵי  
 17 תִּלְמָא לְשִׁנְאִיד וּפְשָׂרָה לְעָרִיד; אֵילָנָא דִּי חֲזִית דִּי רַבָּה  
 18 וְתַקַּם וְרוּיִמָּה יִמְטָא לְשִׁמְיָא וְחֲזוֹתָהּ לְכָל-אַרְעָא; וְעֲפִיחַ  
 שְׁפִיר וְאַנִּיפָה שְׁגִיָּא וּמִזוֹן לְכָלֹּא בַּח תַּחְתּוֹהִי תְדוּר חַיּוֹת  
 19 בְּרָא וּבַעֲנָפוֹהִי יִשְׁכְּנֹן צִפְרִי שְׁמִיָּא; אֲנִתָּה-הוּא מְלָכָא  
 דִּי רַבִּית וְתַקְפָּת וּרְבוּתָךְ רַבַּת וּמִטָּת לְשִׁמְיָא וְשִׁלְטָנְךָ  
 20 לְסוֹף אֲרָעָא; וְדִי חֲזָא מְלָכָא עִיר וְקֳדִישׁ נִחַת מִן-שְׁמִיָּא  
 וְאֱמַר גָּדוֹ אֵילָנָא וְחַבְלוֹהִי בְּרִם עֵקֶר שְׂרָשׁוֹהִי בְּאַרְעָא  
 שִׁבְקוּ וּבְאַסּוּר דִּי-פְרִזָּל וּנְחַשׁ בְּדַתָּאָּא דִּי בְּרָא וּבִטָּל  
 שְׁמִיָּא יִצְטַבֵּעַ וְעַם-חַיּוֹת בְּרָא תִּלְקֶה עַד דִּי-שִׁבְעָה עֲדָנִין  
 21 יִחְלַפּוֹן עָלוֹהִי; דְּנָה שְׁשָׂרָא מְלָכָא וּגִזְרַת עָלֵיא הִיא דִּי

13. v. יתיר ו' 15. v. א' במקום ח' נ"א פְשָׂרָא 16. v. א' במקום ח' ibid. יתיר א'

19. v. יתיר ו' 21. v. עלאת קרי

22 מִטַּח עַל־מְרָאֵי מַלְכָּא: וְלֵךְ טַרְדִּין מִן־אִנְשָׁא וְעַם־חַיִּוֹת  
 בְּרָא לַהֲוֵה מְדַרְךְ וְעִשְׁבָּא כְתוּרִין לֵךְ יִטְעִמוּן וּמִטַּל  
 שְׁמִיָּא לֵךְ מִצְבָּעִין וְשִׁבְעָה עֶדְנִין יִחְלְפוּן עֲלֵיךְ עַד דִּי  
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אִנְשָׁא וּלְמִן־דִּי יִצְבָּא  
 23 יִתְנַנֵּה: וְדִי אֲמַרוּ לְמַשְׁבַּק עֶקֶר שֶׁרְשׁוּהִי דִּי אֵילָנָא  
 24 מַלְכוּתֵךְ לֵךְ קִימָא מִן־דִּי תִנְדַּע דִּי שְׁלִיטִן שְׁמִיָּא: לֵהֲוֹן  
 מַלְכָּא מְלָכִי יִשְׁפֹּר עֲלֵיךְ וְחֻטִּיךְ בְּצִדְקָה פֶּרֶק וְעוֹנֵיךְ  
 25 בְּמַחֲן עֲנִין הֵן תִּהְוֶה אֲרָפָא לְשִׁלּוּתֵךְ: כִּלְא מָטָא עַל־  
 26 נְבוּכַדְנֶצַּר מַלְכָּא: לִקְצַת יִרְחִין תְּרֵי־עֶשֶׂר עַל־יֵהֱבֵל  
 27 מַלְכוּתָא דִּי בָּבֶל מֵהַלֵּךְ הָוֵה: עֵנָה מַלְכָּא וְאִמֵּר הֵלֵא  
 דְּאֵ־הָיָא בָּבֶל רַבְתָּא דִּי־אַנְהָ בְּנִיתָהּ לְבֵית מַלְכוּ בְּתַקָּה  
 28 חֲסִנִּי וְלִיקֵר הֲדָרִי: עוֹד מִלְתָּא בְּפֶסֶם מַלְכָּא קַל מִן־שְׁמִיָּא  
 נָפַל לֵךְ אֲמַרִּין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָא עֲדַת מִנָּה:  
 29 וּמִן־אִנְשָׁא לֵךְ טַרְדִּין וְעַם־חַיִּוֹת בְּרָא מְדַרְךְ עִשְׁבָּא  
 כְּתוּרִין לֵךְ יִטְעִמוּן וְשִׁבְעָה עֶדְנִין יִחְלְפוּן עֲלֵיךְ עַד דִּי  
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אִנְשָׁא וּלְמִן־דִּי יִצְבָּא  
 30 יִתְנַנֵּה: בַּהּ שַׁעְתָּא מִלְתָּא סַפַּת עַל־נְבוּכַדְנֶצַּר וּמִן־אִנְשָׁא  
 טַרְדִּיד וְעִשְׁבָּא כְתוּרִין יֵאֵכֵל וּמִטַּל שְׁמִיָּא גִשְׁמִיָּה יִצְטַבַּע  
 31 עַד דִּי שַׁעְרָה כְּנַשְׁרִין רַבָּה וְטַפְרוּהִי כְּצַפְרִין: וְלִקְצַת  
 יוֹמִיָּא אָנָּה נְבוּכַדְנֶצַּר עֵינֵי לְשִׁמְיָא נָטִילַת וּמִנְדַּעֵי עֲלִי  
 יְתוּב וּלְעִלְיָא בְּרִכַּת וּלְחֵי עֲלֵמָא שְׂבִיחַת וְהִדְרַת דִּי שְׁלִטְנָה  
 32 שְׁלִטִּין עֲלֵם וּמַלְכוּתָהּ עַם־דֶּר וְדֶר: וְכִלְ־דְּאִרִי אֲרַעָא כִּלְהָ  
 חֻשִּׁיבִין וְכִמְצַבִּיָּה עֵבֶד בְּחִיל שְׁמִיָּא וְדְּאִרִי אֲרַעָא וְלֵא  
 33 אִיתִי דִּי־יִמְחָא בִידָּהּ וְיֵאֵמֵר לֵה מָה עֲבַדְתָּ: בַּהּ־זִּמְנָא

21. v. יחירא' 22. v. עלאה קרי 29. v. עלאה קרי 31. v. ולעלאה קרי  
 32. v. דיירי קרי 33. v. במקום א' ibid. ודיירי קרי



מִנְדָּעֵי יִתּוֹב עָלַי וְלִיקֹר מַלְכוּתִי הַדָּרִי וְזִיוִי יִתּוֹב עָלַי  
וְלִי הַדְּבָרִי וְרַבְרַבְנִי יִבְעוֹן. וְעַל־מַלְכוּתִי הַתְּקֵנָת וְרִבּוֹ  
יִתִּירָה הוֹסַפְתָּ לִּי: פָּעַן אָנֹכִי נִבְכְּדִנְצָר מִשְׁבַּח וּמְרוֹמָם  
וּמִהַדָּר לְמֶלֶךְ שָׁמַיָא דִּי כָל־מַעֲבָדוּהִי קָשׁוּט וְאַרְחֻתָּה  
דִּין וְדִי מִהַלְכִין בְּגוֹה יָכֹל לְהַשְׁפִּילָה:

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1 בְּלִשְׁאֲצָר מַלְכָא עֲבַד לָחֶם רַב לְרַבְרַבְנוּהִי אֱלֹת וְלִקְבֹל  
2 אֱלֹפָא חֲמָרָא שְׁתֵּה: בְּלִשְׁאֲצָר אָמַר בְּטַעַם חֲמָרָא  
לְהִיתִיָּה לְמֵאנִי דְהָבָא וְכִסְפָּא דִּי הִנִּפֵּק נְבוּכַדְנֶצַּר  
• אֲבוּהִי מִן־הֵיכְלָא דִּי בִירוּשָׁלַם וַיִּשְׁתּוֹן בַּהוֹן מַלְכָא  
3 וְרַבְרַבְנוּהִי שִׁגְלָתָה וְלַחֲנָתָה: בְּאֲדִין הִיתָיו מֵאנִי דְהָבָא  
דִּי הִנִּפֵּקוּ מִן־הֵיכְלָא דִּי־בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וְאַשְׁתִּיו  
4 בַּהוֹן מַלְכָא וְרַבְרַבְנוּהִי שִׁגְלָתָה וְלַחֲנָתָה: אֲשִׁתִּיו חֲמָרָא  
וְשִׁבְחוּ לְאַלְהֵי דְהָבָא וְכִסְפָּא נְחֹשֶׁא פְּרָזְלָא אַעֲא וְאַבְנָא:  
5 בַּח־שַׁעֲתָא נִפְקוּ אַצְפָּעֵן דִּי יַד־אַנָּשׁ וְכַתְּבֹן לִקְבֹל  
נְבִרְשָׁתָא עַל־גִּירָא דִּי־כְתֹל הֵיכְלָא דִּי מַלְכָא וּמַלְכָא חֲזָה  
6 פֶּס יָדָא דִּי כְתָבָא: אֲדִין מַלְכָא זִיוָהִי שְׁנוּהִי וְרָעִינָהִי  
יִבְהַלּוּנָה וְקִטְרִי חֲרִיצָה מְשִׁתְּרִין וְאַרְפְּכַתָּה דָא לְדָא  
7 נִקְשֹׁן: קָרָא מַלְכָא בַּחֲוִיל לְהַעֲלֶה לְאַשְׁפִּיָא פִשְׁדִּיָא וְגִזְרִיא  
עֵנָה מַלְכָא וְאַמֵּר לְחַכִּימֵי בָבֶל דִּי כָל־אַנָּשׁ דִּי־יִקְרָה  
כְּתָבָה דָּנָה וּפְשָׁרָה יִחַזְנֵנִי אֲרָגוֹנָא יִלְבֹּשׁ וְהַמֹּנְכָא דִּי־  
8 דְהָבָא עַל־צוּאָרָה וְתִלְתִּי בְּמַלְכוּתָא יִשְׁלֹט: אֲדִין עַל־לִין  
כָּל חַכִּימֵי מַלְכָא וְלֹא־כְהִלִין כְּתָבָא לְמִקְרָא וּפְשָׁרָא  
9 לְהוֹדְעָה לְמַלְכָא: אֲדִין מַלְכָא בְּלִשְׁאֲצָר שָׁגִיא מִתְּבַהֲל  
10 וְזִיוָהִי שְׁנִין עֲלוּהִי וְרַבְרַבְנוּהִי מִשְׁתַּבְּשִׁין: מַלְכָּתָא לִקְבֹל

v. 5. נפקח קרי v. 7. כשדאי קרי. ibid. לחמניכא קרי v. 8. ויתיר ל' v. 10. ויתיר ל'

מְלִי מֶלֶכָּא וּרְבִרְבֻנוּהִי לְבֵית מִשְׁתָּא עַלְלַת עֵנַת מֶלֶכְתָּא  
וְאַמְרַת מֶלֶכָּא לְעַלְמִין חַיִּי אֶל־יִבְהִלּוּךְ רַעִיוֹנֶךְ וְזִיוִיךְ  
אֶל־יִשְׁתַּנוּ; אִיתִי גַבְרָא בְּמַלְכוּתֶךָ דִּי רוּחַ אֱלֹהִין קִדִּישִׁין 11  
בֵּהּ וּבִיּוֹמֵי אַבוּךְ נִהִירוּ וְשִׁכְלָתְנוּ וְחֻכְמָה פְּחַכְמַת־אֱלֹהִין  
הַשְׁתַּכַּחַת בֵּהּ וּמֶלֶכָּא נְבוּכַדְנֶצַּר אַבוּךְ רַב חֻטְמִין  
אֲשַׁפִּין פִּשְׁדָּאִין גְּזָרִין הִקְיָמָה אַבוּךְ מֶלֶכָּא; כָּל־קַבֵּל דִּי 12  
רוּחַ יִתִּירָא וּמִנְדַּע וְשִׁכְלָתְנוּ מִפֶּשֶׁר חֲלָמִין וְאַחֲרֵית  
אֲחִידָן וּמִשְׁרָא קִטְרִין הַשְׁתַּכַּחַת בֵּהּ בְּדִנְיָאֵל דִּי־מֶלֶכָּא  
שִׁם־שִׁמְהָ בְּלִטְשָׁאצָּר כְּעֵן דְּנִיָּאֵל יִתְקַרִי וּפְשָׁרָה יִהְיֶהוּהָ;  
בְּאֲדִין דְּנִיָּאֵל הָעַל קָדָם מֶלֶכָּא עֵנָה מֶלֶכָּא וְאָמַר 13  
לְדִנְיָאֵל אֲנִתָּה־הוּא דְּנִיָּאֵל דִּי־מֶן־בְּנֵי גִלְוֹתָא דִּי יְהוּדָא דִּי  
הִיתִי מֶלֶכָּא אָבִי מֶן־יְהוּדָא; וְשִׁמְעַת עֲלִיךְ דִּי רוּחַ אֱלֹהִין 14  
בְּךָ וְנִהִירוּ וְשִׁכְלָתְנוּ וְחֻכְמָה יִתִּירָה הַשְׁתַּכַּחַת בְּךָ; וְכַעַן 15  
הָעַלּוּ קָדָמִי חֲפִימֵיָא אֲשַׁפִּיא דִּי־כְתָבָה דְּנָה יִקְרוּן וּפְשָׁרָה  
לְהוֹדַעְתִּנִּי וְלֹא־כְהִלִּין פֶּשֶׁר־מֶלֶכָּא לְהַחְזִיקָהּ; וְאַנְהָ 16  
שִׁמְעַת עֲלִיךְ דִּי־תוּפֵל פֶּשֶׁרִין לְמִפְשָׁר וְקִטְרִין לְמִשְׁרָא  
כְּעֵן הֵן תוּפֵל כְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדַעְתִּנִּי אֲרֻנָּא  
תִּלְבַּשׁ וְהִמּוֹנְכָא דִּי־דִּהְבָּא עַל־צִוְּאָרְךָ וְתִלְתָּא בְּמַלְכוּתָא 17  
תִּשְׁלֹט; בְּאֲדִין עֵנָה דְּנִיָּאֵל וְאָמַר קָדָם מֶלֶכָּא  
מִתְנַתְּךָ לָךְ לְהוֹנֵן וּנְבִזְפִּיתְךָ לְאַחֲרֵן יֵהֵב בְּרִם כְּתָבָא 18  
אִקְרָא לְמֶלֶכָּא וּפְשָׁרָא אֶהוּדַעְנָה; אֲנִתָּה מֶלֶכָּא אֱלֹהָא  
עֲלִיא מַלְכוּתָא וּרְבוּתָא וִיקְרָא וְהִדְרָה יֵהֵב לְנְבִכְדֶּנְצַר  
אַבוּךְ; וּמֶן־רְבוּתָא דִּי יְהִיב־לָהּ כָּל עַמְמֵיָא אֲמִיָּא וְלִשְׁנֵיָא 19  
הוּוּ זֶאֱעִין וְדַחֲלִין מֶן־קַדְמוּהִי דִּי־הוּא צַבָּא הִנֵּה קָטַל  
וְדִי־הוּא צַבָּא הִנֵּה מָחָא וְדִי־הוּא צַבָּא הִנֵּה מָרִים וְדִי־  
הוּא צַבָּא הוּא מִשְׁפָּל; וְכִדִּי רִם לְבָבָהּ וְרוּחָהּ תִּקְפַת 20

v. 16. חבול קרי. v. 18. עלאה קרי. v. 19. זייעין קרי.

לְהַזְדָּה הַנִּחַת מִן־פָּרְסָא מַלְכוּתָהּ וַיִּקְרָה הָעֶדְיוֹ מִנָּהּ׃  
 21 וּמִן־בְּנֵי אִנְשָׁא טָרִיד וְלִבְבָהּ עִם־חַיּוֹתָא שְׂוִי וְעִם־עֲרֻדֵּיָא  
 מְדוּרָה עֲשָׂבָא כְתוּרִין יִטְעֻמוּנָהּ וּמִטְל שְׂמִיָּא גִשְׁמָה  
 יִצְטַפֵּעַ עַד דִּי־יִידַע דִּי־שְׁלִיט אֱלֹהָא עֲלֵיָּא בְּמַלְכוּת אִנְשָׁא  
 22 וְלִמִּן־דִּי יִצְבָּא יְהֻקִּים עֲלֵיהּ׃ וְאַנְתָּה בִּרְה פִּלְשֶׁאצֶּר לֹא  
 23 הִשְׁפִּילָת לִבְבְּךָ פִּלְ־קַבֵּל דִּי כָל־דִּנָּה יִדְעָת׃ וְעַל־מָרָא  
 שְׂמִיָּא הִתְרוּמְמָת וּלְמֵאנִיָּא דִּי־בִיתָהּ הִיתִּיו קַדְמִיָּה  
 וְאַנְתָּה וּרְבִרְבִּינָה שְׁגֻלְתָּךְ וְלִחְנַתָּךְ חֲמָרָא שְׁתִּין בַּהוֹן  
 וְלֵאלֹהֵי כִסֵּא וְדִהֲבָא נְחֹשׁא פְּרוּזָא אַעֲא וְאַבְנָא דִּי לֹא־  
 חֲזִין וְלֹא־שְׁמַעִין וְלֹא יִדְעִין שְׂפַחַת וְלֵאלֹהָא דִּי־נִשְׁמַתָּךְ  
 24 בִּידָהּ וְכַל־אַרְחַתָּךְ לֵה לֹא הִדְרָת׃ בְּאַדִּין מִן־קַדְמוּהִי  
 25 שְׁלִיח פִּסָּא דִּי־יִידָא וְכִתְבָּא דְנָה רְשִׁים׃ וְדָנָה כְּתָבָא  
 26 דִּי רְשִׁים מִנָּא מִנָּא תִּקַּל וּפְרָסִין׃ דְּנָה פֶּשֶׁר מִלְּתָא  
 27 מִנָּא מְנַה־אֱלֹהָא מַלְכוּתָךְ וְהִשְׁלַמְתָּ׃ תִּקַּל תִּקְלִתָּא  
 28 בְּמֵאזְנֵיָּא וְהִשְׁתַּכַּחַת חֲסִיר׃ פֶּרְס פְּרִיסַת מַלְכוּתָךְ  
 29 וַיְהִיבַת לְמַדֵּי וּפֶרְס׃ בְּאַדִּין אֲמַר בְּלִשְׁאָצֶּר וְהַלְבִּשׁוּ  
 לְדַנְיָאֵל אֲרָגְנָא וְהַמּוֹנְכָא דִּי־דִהֲבָא עַל־צִוְּאָרָהּ וְהַכְרִזּוּ  
 30 עֲלוּהִי דִי־לֵהוּוּא שְׁלִיט תִּלְתָּא בְּמַלְכוּתָא׃ בַּח בְּלִילֵיָּא  
 קִטִּיל בְּלִשְׁאָצֶּר מִלְכָּא כְּשָׂדֵיָּא׃

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1 וְדַרְיוֹשׁ מְדִיָּא קִבֵּל מַלְכוּתָא פֶּבֶר שְׁנִין שְׁתִּין וְתַרְתִּין׃  
 2 שֶׁפֶר קָדָם דַּרְיוֹשׁ וְהַקִּים עַל־מַלְכוּתָא לְאַחַשְׁדָּרְפָּנִיָּא  
 3 מָאָה וְעֶשְׂרִין דִּי לֵהוֹן בְּכַל־מַלְכוּתָא׃ וְעַלֹּא מְנַהוֹן סָרְכִין  
 תִּלְתָּה דִּי דַנְיָאֵל חַד מְנַהוֹן דִּי לֵהוֹן אַחַשְׁדָּרְפָּנִיָּא אֵלִין  
 4 יַהֲבִין לֵהוֹן טַעֲמָא וּמִלְכָּא לֹא־לֵהוּוּא נֹזֵק׃ אֲדִין דַּנְיָאֵל  
 דְּנָה הָוֵה מְתַנַּצַּח עַל־סָרְכֵיָּא וְאַחַשְׁדָּרְפָּנִיָּא פִּלְ־קַבֵּל דִּי־

v. 21. עֲלֵיהּ קרי v. 29. וְהַמְנִיכָא ק' v. 30. כְּשָׂדָא קרי v. 1. מִדָּא קרי

22 מִטַּח עַל־מְרָאֵי מַלְכָּא: וְלֵךְ טָרְדִין וְעַם־חַיִּוֹת  
 בְּרָא לַהֲוָה מְדֻרָּךְ וְעִשְׂבָּא כְתוּרִין לֵךְ יִטְעִמוּן וּמִטְל  
 שְׁמִיָּא לֵךְ מִצְבָּעִין וְשִׁבְעָה עֲדָנִין יַחְלֹפוּן עֲלֵיךְ עַד דִּי  
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אֲנָשָׁא וּלְמֶן־דִּי יִצְבָּא  
 23 יִתְנַנֵּה: וְדִי אֲמַרוּ לְמַשְׁבַּק עָקֵר שָׁרְשׁוּהִי דִי אֵילָנָא  
 24 מַלְכוּתֵךְ לֵךְ קִימָא מִן־דִּי תִנְדַּע דִּי שְׁלִיטֵן שְׁמִיָּא: לֵהֲן  
 מַלְכָּא מַלְכֵי יִשְׁפָּר עֲלֵיךְ וְחֻטִּיךְ בְּצִדְקָה פָּרַק וְעֻנִיתֵךְ  
 25 בְּמַחֲן עֲנִין הֵן תִּהְוֶה אֲרָכָא לְשִׁלּוּתֵךְ: כֵּלָּא מִטָּא עַל־  
 26 נְבוּכַדְנֶצַּר מַלְכָּא: לִקְצַת יִרְחִין תִּרְי־עֶשֶׂר עַל־הֵיכַל  
 27 מַלְכוּתָא דִּי בְּכַל מַהֲלֵךְ הָוָה: עֵנָה מַלְכָּא וְאִמֵּר הָלֵא  
 דֹּא־הָיָא בְּכַל רַבְתָּא דִּי־אַנְה בְּנִיתָהּ לְבֵית מַלְכוּ בְּתַקָּה  
 28 חֲסִנִּי וְלִיקֵר הֲדָרִי: עוֹד מִלְתָּא בְּפֶם מַלְכָּא קַל מִן־שְׁמִיָּא  
 נָפַל לֵךְ אֲמַרִין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָא עֲדַת מִנָּה:  
 29 וּמֶן־אֲנָשָׁא לֵךְ טָרְדִין וְעַם־חַיִּוֹת בְּרָא מְדֻרָּךְ עִשְׂבָּא  
 כְּתוּרִין לֵךְ יִטְעִמוּן וְשִׁבְעָה עֲדָנִין יַחְלֹפוּן עֲלֵיךְ עַד דִּי  
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אֲנָשָׁא וּלְמֶן־דִּי יִצְבָּא  
 30 יִתְנַנֵּה: בַּהּ שַׁעְתָּא מִלְתָּא סַפַּת עַל־נְבוּכַדְנֶצַּר וּמֶן־אֲנָשָׁא  
 טָרִיד וְעִשְׂבָּא כְתוּרִין יֵאכֹל וּמִטְל שְׁמִיָּא גִשְׁמִהּ יִצְטַבַּע  
 31 עַד דִּי שַׁעְרָה פְּנִשְׁרִין רַבָּה וְטַפְרוּהִי כְּצַפְרִין: וְלִקְצַת  
 יוֹמִיָּא אַנְה נְבוּכַדְנֶצַּר עֵינֵי לְשְׁמִיָּא נְטִלַת וּמִנְדַּעֵי עֲלִי  
 יְתוּב וְלַעֲלִיָּא בְּרִכַּת וְלַחֵי עֲלָמָא שְׁבַחַת וְהֲדָרַת דִּי שְׁלִטְנָה  
 32 שְׁלִטֵן עֲלָם וּמַלְכוּתָהּ עַם־דֵּר וְדֵר: וְכַל־דְּאִרֵי אֲרַעָא כֵּלָּה\*  
 חֲשִׁיבִין וְכַמְצָבִיָּה עֵבֶד בְּחִיל שְׁמִיָּא וְדְאִרֵי אֲרַעָא וְלֵא  
 33 אִיתִי דִּי־יִמְחָא בִידָּהּ וְיֵאמֵר לֵה מָה עֲבַדְתָּ: בַּהּ־זִּמְנָא

21. v. יחירא' 22. v. עלאה קרי 29. v. עלאה קרי 31. v. ולעלאה קרי  
 32. v. דיירי קרי ibid. ה' במקום א' ibid. ודיירי קרי

לְשִׁיזְבוּתָהּ וְעַד מַעְלֵי שָׁמַשׁ הָיָה מְשַׁתְּדָר לְהַצְלוּתָהּ :  
 16 בְּאֲדִין גְּבַרְיָא אֱלֹהֵי הַרְגָּשׁוּ עַל־מַלְכָּא וְאֲמָרִין לְמַלְכָּא דַּע  
 מַלְכָּא דִּי־דַת לְמַדֵּי וּפְרָס דִּי־כָל־אַסָּר וְקִים דִּי־מַלְכָּא  
 17 יְהֻקִּים לֹא לְהַשְׁנִיָּה : בְּאֲדִין מַלְכָּא אָמַר וְהִיתִּיו לְדַנְיָאֵל  
 וְרָמּוֹ לְגַבְאֵי דִי אַרְיוּתָא עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל אֱלֹהֶךָ  
 18 דִּי אֲנָתָה פְּלַח־לָהּ בְּתַדִּירָא הוּא וְשִׁיזְבֻכְךָ : וְהִיתִּית אֲבָן  
 חֲדָה וְשִׁמַּת עַל־שָׁם גַּבְא וְחַתְמָה מַלְכָּא בַּעֲזָקְתָּהּ וּבַעֲזָקַת  
 19 רַבְרַבְנוּהִי דִּי לֹא־תִשְׁנָא צָבּוֹ דַּנְיָאֵל : אֲדִין אֲזַל מַלְכָּא  
 לְהִיכְלָהּ וּבַת טוֹת וְדַחֲוֹן לֹא־הִנְעִל קְדָמוּהִי וְשִׁנְתָּה נִדַּת  
 20 עָלוּהִי : בְּאֲדִין מַלְכָּא בִּשְׁפָרְפָּרָא יְקוּם בְּנִגְהָא וּבִהַתְּבַהֲלָהּ  
 21 לְגַבְא דִּי־אַרְיוּתָא אֲזַל : וּכְמִקְרִיבָהּ לְגַבְאֵי לְדַנְיָאֵל בְּקַל  
 עֲצִיב זַעַק עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל דַּנְיָאֵל עֲבַד אֱלֹהָא  
 חַיָּא אֱלֹהֶךָ דִּי אֲנָתָה פְּלַח־לָהּ בְּתַדִּירָא הֵיכַל לְשִׁיזְבוּתָךָ  
 22 מִן־אַרְיוּתָא : אֲדִין דַּנְיָאֵל עִם־מַלְכָּא מִלַּל מַלְכָּא לְעַלְמִין  
 23 חַיִּי : אֱלֹהֵי שְׁלַח מַלְאָכָהּ וּסְגֵר פֶּם אַרְיוּתָא וְלֹא חֲבַלּוּנִי  
 פְּלִקְבַּל דִּי קְדָמוּהִי זָכוּ הַשְׁתַּכַּחַת לִי וְאַף קְדָמִיךָ מַלְכָּא  
 24 חֲבוּלָה לֹא עָבִידַת : בְּאֲדִין מַלְכָּא שָׁגִיא טָאֵב עָלוּהִי  
 וּלְדַנְיָאֵל אָמַר לְהַנְסֵקָה מִן־גַּבְא וְהַסֵּק דַּנְיָאֵל מִן־גַּבְא  
 25 וְכָל־חֲבַל לֹא־הַשְׁתַּכַּח בָּהּ דִּי הֵימֶן בְּאַלְהֵהּ : וְאָמַר  
 מַלְכָּא וְהִיתִּיו גְּבַרְיָא אֱלֹהֵי דִי־אֲכָלוּ קַרְצוּהִי דִּי דַּנְיָאֵל  
 וּלְגַב אַרְיוּתָא רָמּוֹ אֲנוּן בְּנִיחוּן וּנְשִׁיחוּן וְלֹא־מָטוּ  
 לְאַרְעִית גַּבְא עַד דִּי־שְׁלֹטוֹ בַּחוּץ אַרְיוּתָא וְכָל־גְּרַמִּיחוּן  
 26 הִדְקוּ : בְּאֲדִין דְּרִיוֹשׁ מַלְכָּא פָּתַח לְכָל־עַמְמֵיָא אֲמִיָּא  
 27 וּלְשִׁנְיָא דִּי־דְאָרִין בְּכָל־אַרְעָא שְׁלֵמְכוֹן יִשְׁגָּא : מִן־קְדָמִי  
 שִׁים טַעִם דִּי ׀ בְּכָל־שְׁלֹטָן מְלָכוּתִי לְחוּץ זֹאעִין וְדַחֲלִין  
 מִן־קֶדֶם אֱלֹהֵהּ דִּי־דַנְיָאֵל דִּי־הוּא אֱלֹהָא חַיָּא וְקִים

לְעֹלָמִין וּמַלְכוּתָהּ דִּי-לֹא תִתְחַפֵּל וְשִׁלְטָנָהּ עַד-סוּפָא :  
 28 מְשִׁיזָב וּמַצֵּל וְעֵבֵד אֲתִין וְחִמְדִּין בְּשִׁמְיָא וּבְאַרְעָא דִּי  
 29 שְׂזִיב לְדִנְיָאֵל מִן-יַד אַרְיוּתָא : וְדִנְיָאֵל דָּנָה הִצִּילָהּ  
 בְּמַלְכוּת דְּרִיוּשׁ וּבְמַלְכוּת כּוּרְשׁ פִּרְסִיָּא :

## CHAP. VII.

1 בְּשָׁנָה חֲדָה לְבִלְאִשְׁצַר מֶלֶךְ בְּכָל דִּנְיָאֵל חָלַם חֲזֵה וְחֻזִּי  
 רֵאשֵׁה עַל-מִשְׁכַּבָּהּ בְּאֲדִין חָלְמָא כְּתֹב רֵאשׁ מְלִין אָמַר :  
 2 קֵנָה דִּנְיָאֵל וְאָמַר חֲזֵה הָיִית בְּחֻזִּי עַם-לִילְיָא וְאֶרֶב  
 3 רוּחִי שְׁמִיָּא מְגִיחוֹן לִימָא רַבָּא : וְאַרְבַּע חֵיוֹן רַבְּרָבִן  
 4 סָלְקוּ מִן-יִמָּא שְׁנֵין דָּא מִן-דָּא : קְדַמִּיתָא כְּאַרְיֵה וְגִשְׁיִן  
 דִּירְנָשֵׁר לָהּ חֲזֵה הָיִית כַּד דִּירְמִרִיטוּ גִשְׁיָה וְנִטִּילַת מִן  
 אֶרְצָא וְעַל-רַגְלִין בְּאִנְשׁ הִקִּימַת וּלְבָב אָנֹשׁ יְהִיב לָהּ :  
 5 וְאִרוּ חֲזֵה אַחֲרֵי תִנְיָנָה דְּמִיָּה לְדָב וְלִסְטֶר-חַד הִקִּימַת  
 וְחָלַת קָלִין בְּשַׁמָּה בֵּין שְׁנֵיהּ וּכְן אָמַרִין לָהּ קוֹמִי אֲכָלִי  
 6 בְּסֵר שְׁנִיָּא : בְּאַתֵּר דָּנָה חֲזֵה הָיִית וְאִרוּ אַחֲרֵי בְּנִמֵּר וְלָהּ  
 גִּשְׁיִן אֶרְבַּע דִּירְגִישׁ עַל-גִּבְיָהּ וְאַרְבַּעָה רֵאשִׁין לְחֻזִּיתָא  
 7 וְיִסְלָקִין יְהִיב לָהּ : בְּאַתֵּר דָּנָה חֲזֵה הָיִית בְּחֻזִּי לִילְיָא  
 וְאִרוּ חֲזֵה רַב־קִיָּא דְּהִילָהּ וְאַחֲרֵי וְתִקְשָׁא יִפְרִיה וְסִנְיִן  
 דִּירְפָּרַל לָהּ רַבְּרָבִן אֲכָלָא וּבִדְקָה וְסִמְרָא בְּרַגְלֵיהּ  
 רַפְּסָה וְחָדָא בְּסִמְרָה כּוּד-עַל-חֻזִּיתָא דִּי קַמִּיָּה וּבְרִנְיִן  
 8 מֵסֵר לָהּ : בְּסִמְרָל חֲזֵה בְּעִרְיָא וְאַחֲרֵי קִדּוּ אַחֲרֵי חֲזִירָה  
 בְּחָלַת בְּחֻזִּיָּהּ וְחָלַת כּוּד-עַרְיָא עֲדִיתָא אֲחִירָהּ כּוּד  
 עֲדִיתָא וְאַחֲרֵי קִדּוּ בְּמִיָּה אִנְשָׁא בְּעִרְיָא דָּא יֵשׁ בְּמִלָּל  
 9 בְּחֻזִּיָּהּ : וְשִׁי-בִּרְיָה מִדִּי בְּחֻזִּיָּהּ חֲזֵה יִפְרִיה וְחֻזִּיָּהּ  
 לְחֻזִּיָּהּ בְּחֻזִּיָּהּ חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה  
 10 חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה

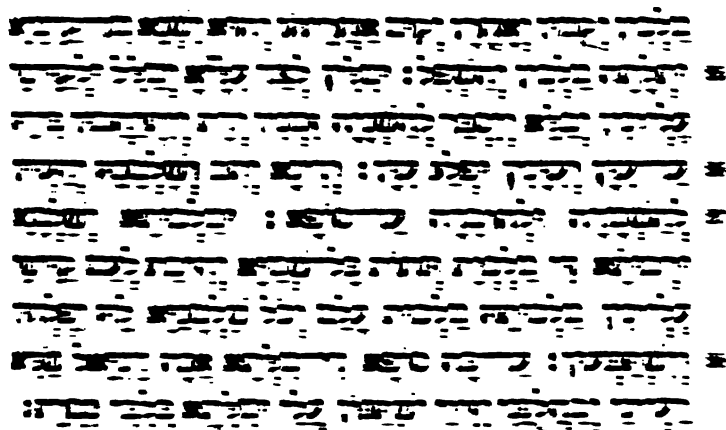
וְאִרוּ חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה חֲזֵה יִפְרִיה

מן־קַדְמוֹהִי אֵלֶּה אֲלֵפִים יִשְׁמְשׁוּנָה וְרַבּוֹ רַבּוֹן קַדְמוֹהִי  
 11 יְקוֹמוֹן דִּינָא יִתְבּ וְסַפְרִין פְּתִיחוּ : חֲזָה הָיִית בְּאֲדִין  
 מִן־קַל מְלִיא רַבְּרִתָּא דִּי קֶרְנָא מְמַלְלָא חֲזָה הָיִית עַד  
 דִּי קְטִילַת חַיִּיתָא וְהוּבַד גְּשָׁמָה וִיהִיבַת לִיקְדַת אֲשָׁא :  
 12 וְשָׂאָר חַיִּיתָא חֲדָיו שְׁלֹטְנָהוֹן וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן  
 13 עַד־זְמַן וְעַד : חֲזָה הָיִית בְּחַזְוִי לִילִיא וְאָרו עַם־עֲנָנִי  
 שְׂמִיא כְּבַר אָנֹש אֵתָה הָוָא וְעַד־עֲתִיק יוֹמִיא מָטָה  
 14 וְקַדְמוֹהִי הֶקְרַבוּהִי : וְלָה יִהֵב שְׁלֹטֵן וִיקַר וּמִלְכוֹ וְכָל  
 עַמֻּמֵּיא אֲמִיא וְלִשְׁנִיא לָה יִפְלָחוֹן שְׁלֹטְנָה שְׁלֹטֵן עַל־ם  
 15 דִּי־לָא יַעֲדָה וּמִלְכוּתָהּ דִּי־לָא תַתְּחַבֵּל : אֲתַכְרִית  
 16 רוּחוֹי אָנָה דְנִיָּאל בְּגוֹ נְדָנָה וְחַזְוִי רַאשֵׁי יְבֵה־לְנָנִי : קֶרְבַת  
 עַל־חַד מִן־קַאֲמִיא וַיִּצְיִבָא אֲבַעָא מִנָּה עַל־כָּל־דְּנָה וְאֲמַר־  
 17 לִי וּפִשֵׁר מְלִיא יְהוּדַעֲנִי : אֵלִין חַיִּיתָא רַבְּרִתָּא דִּי אֲנִין  
 18 אַרְבַּע אַרְבַּעַה מְלָכִין יְקוֹמוֹן מִן־אַרְעָא : וִיקְפִּלוֹן מְלָכוּתָא  
 קַדִּישִׁי עֲלִיוֹנִין וַיַּחֲסִנוּן מְלָכוּתָא עַד־עֲלָמָא וְעַד עַל־ם  
 19 עַל־מִיא : אֲדִין צְבִית לִי־צָבָא עַל־חַיִּיתָא רַבִּיעִיתָא דִּי־הָיִית  
 שְׁנִיָּה מִן־פְּלִהוֹן דְּחִילָה יַתִּירָה שְׁנִיָּה דִּי־פָרִיל וְטַפְרִיהָ  
 20 דִּי־נָחַשׁ אֲכָלָה מְדָקָה וּשְׂאָרָא בְּרַגְלֵיהָ רַפְסָה : וְעַל־  
 קֶרְנִיאָ עֶשֶׂר דִּי בְּרַאשָׁה וְאַחֲרֵי דִי סִלְקַת וּנְפִלָּו מִן־  
 קַדְמִיָּה תֵּלַת וְקֶרְנָא דְּפִן וְעִינִין לָה וּפֶם מְמַלְל רַבְּרִין  
 21 וְחַזְוָה רַב מִן־חֲבֵרְתָה : חֲזָה הָיִית וְקֶרְנָא דְּפִן עֲבָדָא  
 22 קֶרֶב עַם־קַדִּישִׁין וַיִּכְלָה לָהֶן : עַד דִּי־אֵתָה עֲתִיק יוֹמִיא  
 וְדִינָא יִהֵב לְקַדִּישִׁי עֲלִיוֹנִין וְזִמְנָא מָטָה וּמִלְכוּתָא הֶחֱסִנוּ  
 23 קַדִּישִׁין : כֵּן אֲמַר חַיִּיתָא רַבִּיעִיתָא מְלָכוֹ רַבִּיעִיא דְּהָוָא  
 בְּאַרְעָא דִּי תִשְׁנָא מִן־כָּל־מְלָכוּתָא וְתֵאכֹל כָּל־אַרְעָא  
 24 וְתִדּוּשְׁנָה וְתִדְקָנָה : וְקֶרְנִיאָ עֶשֶׂר מִנָּה מְלָכוּתָה עֶשְׂרָה

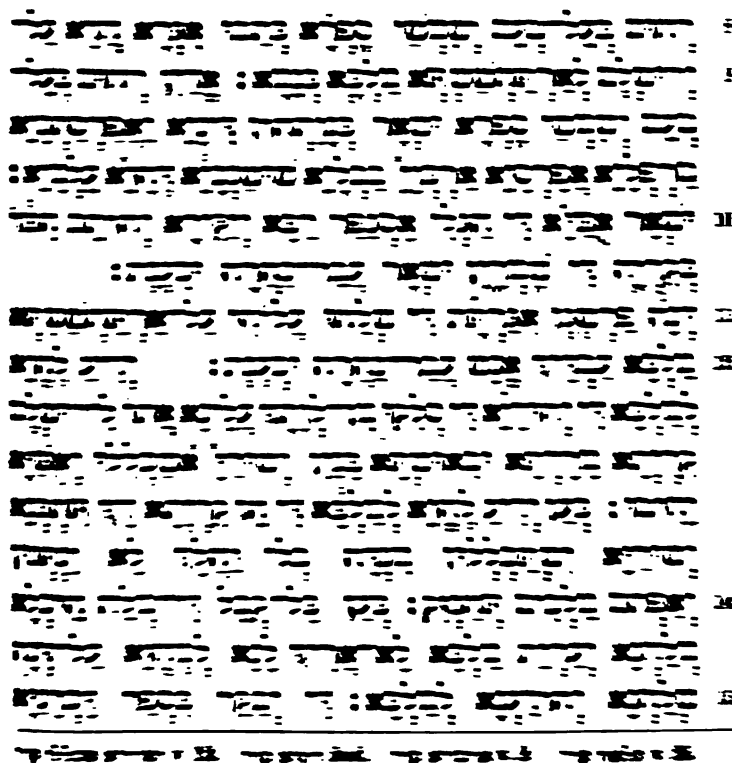
ibid. נ"א בְּרַגְלֵיהָ

ibid. יתיר ו'

v. 19. נ"א לִי־צָבָא  
v. 23. רַבִּיעִיתָא קֶרֶיv. 10. אֲלֵפִין קֶרֶי  
v. 20. וּנְפִלָּה קֶרֶי



**HL Ex. 4: 5-9: 15.**





15 דִּי אֲבֵהֶתָךְ וְתַהֲשִׁפֹּחַ בְּסֹפֶר דְּכַרְנִיָּא וְתַנְדַּע דִּי קָרִיתָא דָךְ  
 קָרִיא מֶרְדָּא וּמַהֲנֻזְקַת מַלְכִין וּמְדִינָן וְאַשְׁתִּדּוּר עֲבָדִין  
 בְּגֹוֶה מִן־יּוֹמַת עֲלָמָא עַל־דְּנָה קָרִיתָא דָךְ הֶחֱרַבְתָּ;  
 16 מֵהוּדָעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קָרִיתָא דָךְ תַּתְּבִנָּא וְשׁוּרֵיהּ  
 יִשְׁתַּכְּלִלּוּן לְקַבֵּל דְּנָה חֶלֶק בְּעֵבֶר נִהְרָא לֹא אִיתִי לָךְ;  
 17 שְׁתַּנְמָא שְׁלַח מַלְכָּא עַל־רְחוּם בְּעַל־טַעַם וְשִׁמְשֵׁי סִפְרָא  
 וְשָׂאֵר פְּנוּתֵהוּן דִּי יִתְבִּין בְּשִׁמְרִין וְשָׂאֵר עֲבֵר־נִהְרָה  
 18 שְׁלָם וְכַעַתָּה; נִשְׁתַּוְּנָא דִּי־שְׁלַחְתוּן עֲלֵינָא מִפְּרֶשׁ קָרִי  
 קַדְמִי; וּמִנֵּי שִׁים טַעַם וּבְקָרוּ וְהִשְׁפִּחוּ דִּי קָרִיתָא דָךְ  
 19 מִן־יּוֹמַת עֲלָמָא עַל־מַלְכִין מִתְּנַשְׂאָה וּמֶרְדָּא וְאַשְׁתִּדּוּר  
 20 מִתְּעַבְד־בֵּהּ; וּמַלְכִין תַּקִּיפִין הָווּ עַל־יְרוּשָׁלַם וְשְׁלִיטִין  
 21 בְּכָל עֵבֶר נִהְרָה וּמִדָּה בָּלוּ וְהִלְךְ מִתִּיהֶב לַהוּן; פִּעֵן  
 שִׁימוּ טַעַם לְבַטְלָא גְבַרְיָא אֵלֶךְ וְקָרִיתָא דָךְ לֹא תַתְּבִנָּא  
 22 עַד־מִנֵּי טַעְמָא יִתְשֹׁם; וְזַהֲרִין הָווּ שְׁלוּ לְמַעַבְדַּ עַל־דְּנָה  
 23 לְמַה יִּשְׁגָּא חֲבֵלָא לְהַנְזֻקַת מַלְכִין; אֲדִין מִן־דִּי  
 פֶּרְשֵׁנָן נִשְׁתַּוְּנָא דִּי אֲרִיתְחוּשְׁתָּא מַלְכָּא קָרִי קְדַם־רְחוּם  
 וְשִׁמְשֵׁי סִפְרָא וּכְנוּתֵהוּן אֲזָלוּ בְּבֵהִילוּ לִירוּשָׁלַם עַל־  
 24 יְהוּדִיָּא וּבִטְלוּ הֵמוּ בְּאֹדְרַע וְחִיל; בְּאֲדִין בְּטִלַת עֲבִידַת  
 בֵּית־אֱלֹהָא דִּי בִירוּשָׁלַם וְהָיְתָ בְּטָלָא עַד שְׁנַת תַּרְתִּין  
 לְמַלְכוּת דְּרִינֹשׁ מֶלֶךְ־פָּרַס;

## CHAP. V.

1 וְהַתְּנִבִּי חֲגִי נְבִיאָה וְזַכְרִיָּה בֶר־עֲדוּא נְבִיאָא עַל־יְהוּדִיָּא  
 2 דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עֲלִיהוּן; בְּאֲדִין  
 קָמוּ זֶרְבָבֶל בֶּר־שָׂאֵלִיָּאֵל וַיֵּשׁוּעַ בֶּר־יּוֹצָדָק וְשָׁרִיו לְמַבְנָא  
 בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וַעֲמֵהוּן נְבִיאָה דִּי־אֱלֹהָא  
 3 מִסְּעֲדִין לַהוּן; בֵּה־זְמַנָּא אֲתָה עֲלִיהוּן תַּחְנִי פֹתַת עֲבֵר־  
 נִהְרָה וְשִׁתֵּר בּוֹזְנִי וּכְנוּתֵהוּן וְכֵן אֲמַרִין לָהֶם מִן־שֵׁם

לָכֵם טַעַם בִּיתָא דְנָה לִבְנָא וְאַשְׁרָנָא דְנָה לְשַׁכְלָלָה :  
 4 אֲדִין פִּנְמָא אֲמַרְנָא לָהֶם מִן־אֲנוּן שְׁמַהֲת גְּבֻרָא דִּי־דְנָה  
 5 בְּנִינָא פִּנִין : וְעִין אֱלֹהֵהֶם הָיָה עַל־שְׂבִי יְהוּדִיָּא וְלֹא־  
 בָּטְלוּ הָמוּ עַד־טַעַמָא לְדִרְיוּשׁ יְהִיָּה וְאֲדִין יְחִיכּוּן נִשְׁתַּחֲוֹנָא  
 6 עַל־דְּנָה : שְׂרִשְׁגָן אֲגָרְתָא דִּי־שָׁלַח תַּחְנִי שַׁחַת עֲבַר־  
 נִהְרָה וְשִׁתָּר בּוֹזִינִי וּכְנוּתָהּ אֲפֻרְסָכְיָא דִּי בַּעֲבַר נִהְרָה  
 7 עַל־דִּרְיוּשׁ מִלְפָּא : פִּתְגָמָא שְׁלַחוּ עֲלוּהִי וּכְדָנָה פְּתִיב  
 8 בְּגוּזָה לְדִרְיוּשׁ מִלְפָּא שְׁלָמָא כָּלָא : יָדִיעַ לָהּוּא לְמִלְפָּא  
 דִּי־אַזְלָנָא לִיהוּד מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא וְהוּא  
 מִתְּפִנָּא אֲבָן גָּלִל וְאֵעַ מִתְּשֻׁם פִּכְתָּלִיָּא וְעַבִּידְתָּא דָּךְ  
 9 אֲסַפְרָנָא מִתְּעַבְדָּא וּמִצְלַח בִּידְהֶם : אֲדִין שְׁאַלְנָא לְשִׁבְיָא  
 אֱלֹךְ פִּנְמָא אֲמַרְנָא לָהֶם מִן־שֵׁם לָכֵם טַעַם בִּיתָא דְנָה  
 10 לְמִבְנִיָּה וְאַשְׁרָנָא דְנָה לְשַׁכְלָלָה : וְאַף שְׁמַהֲתָהֶם שְׁאַלְנָא  
 לָהֶם לְהוֹדְעוּתָךְ דִּי נִכְתָּב שֵׁם־גְּבֻרָא דִּי בְּרָאִשְׁהֶם :  
 11 וּכְנָמָא פִּתְגָמָא הִתִּיכּוּנָא לִמְמַר אֲנַחְנָא הָמוּ עֲבֹדוּהִי  
 דִּי־אַלֹהֵי שְׁמִיָּא וְאַרְעָא וּבְנִין בִּיתָא דִּי־הוּא בִּנָּה מִקְדַּם־ת  
 דְּנָה שְׁנִין שְׁנִיָּאן וּמִלְךְ לְיִשְׂרָאֵל רַב בְּנֵהִי וְשַׁכְלָלָה :  
 12 לָהֶן מִן־דִּי הִרְגִּזוּ אֲבַהֲתָנָא לְאַלֹהֵי שְׁמִיָּא יְהִיב הָמוּ פִּיד  
 נְכוּכְדָנְצַר מִלְךְ־בָּבֶל פִּסְדִּיָּא וּבִיתָה דְנָה סִתְרָה וְעַמָּה  
 13 הִגְלִי לְבָבֶל : בָּרַם בְּשַׁנַּת חֲדָה לְכוּרְשׁ מִלְכָּא דִּי בָבֶל  
 14 כּוּרְשׁ מִלְכָּא שֵׁם טַעַם בֵּית־אַלֹהָא דְנָה לִפְנָא : וְאַף  
 מֵאַנְיָא דִּי־בֵית־אַלֹהָא דִּי דִּהֲבָה וּכְסֵפָא דִּי נְכוּכְדָנְצַר  
 הִנְפֵּק מִן־הֵיכְלָא דִּי בִירוּשָׁלַם וְהִיבֵל הָמוּ לְהֵיכְלָא דִּי  
 בָבֶל הִנְפֵּק הָמוּ כּוּרְשׁ מִלְכָּא מִן־הֵיכְלָא דִּי בָבֶל וְהִיבִיר  
 15 לְשִׁשְׁבַּצַר שְׁמִיָּה דִּי פָּחָה שְׁמָה : וְאַמְרִילָהּ אֵלָה מֵאַנְיָא  
 שֶׁא אֲזַל־אַחַת הָמוּ לְהֵיכְלָא דִּי בִירוּשָׁלַם וּבֵית אֱלֹהָא

מן-קַדְמוֹהִי אֵלֶּה אֲלֵפִים יִשְׁמְשׁוּנָה וְרַבּוֹ רַבּוֹן קַדְמוֹהִי  
 11 יְקוֹמוֹן דִּינָא יִתְבּ וְסַפְרִין פְּתִיחוּ : חֲזָה הָיִית בְּאֲדִין  
 מן-קַל מְלִיא רַבְרְבָתָא דִּי קַרְנָא מְמַלְלָא חֲזָה הָיִית עַד  
 דִּי קְטִילַת חַיּוֹתָא וְהוּבַד גִּשְׁמָה וִיהִיבַת לִיקְדַת אֲשָׁא :  
 12 וְשָׂאָר חַיּוֹתָא חֲדָיו שְׁלֹטְנָהוֹן וְאַרְכָּה בְּחִיָּין יְהִיבַת לַהוֹן  
 13 עַד-זְמַן וְעַד : חֲזָה הָיִית בְּחֻזִּי לִילִיא וְאָרו עַם-עַנְנִי  
 שְׂמִיא כְּבַר אָנֹש אֵתָה הָוָא וְעַד-עָתִיק יוֹמִיא מָטָה  
 14 וְקַדְמוֹהִי הֶקְרְבוּהִי : וְלָה יִהֵב שְׁלֹטֵן וִיקַר וּמַלְכוֹ וְכָל  
 עַמְמִיא אֲמִיא וְלִשְׁנִיא לָה יִפְלָחוֹן שְׁלֹטְנָה שְׁלֹטֵן עַלֵם  
 15 דִּי-לֹא יַעֲדָה וּמַלְכוּתָהּ דִּי-לֹא תַתְּחַבֵּל : אֲתַכְרִית  
 16 רִדְחִי אָנָה דְנִיָּאל בְּגוֹ נְדָנָה וְחֻזִּי רֵאשִׁי יְבַהֲלֵנִי : קַרְבַת  
 עַל-חַד מן-קַאמִיא וְיִצִיבָא אֲבַעָא מִנָּה עַל-כֹּל-דְּנָה וְאֲמַר-  
 17 לִי וּפְשַׁר מְלִיא יְהוּדַעְנִי : אֵלִין חַיּוֹתָא רַבְרְבָתָא דִּי אֲנִין  
 18 אַרְבַּע אַרְבַּעָה מַלְכִין יְקוֹמוֹן מן-אַרְעָא : וִיקְפִּלוֹן מַלְכוּתָא  
 קַדִּישִׁי עַלְיוֹנִין וְיַחְסֹנוֹן מַלְכוּתָא עַד-עֲלָמָא וְעַד עַלֵם  
 19 עַלְמִיא : אֲדִין צְבִית לִיצְבָא עַל-חַיּוֹתָא רַבִּיעֻתָא דִּי-הָיוֹת  
 שְׁנִיָּה מן-פְּלִהוֹן וְחִילָה יִתִּירָה שְׁנִיָּה דִּי-פָּרִיל וְטַפְרִיָּה  
 20 דִּי-נָחַשׁ אֲכָלָה מְדָקָה וּשְׂאָרָא בְּרַגְלִיָּה רַפְסָה : וְעַל-  
 קַרְנִיא עֶשֶׂר דִּי בְּרֵאשָׁה וְאַחֲרִי דִּי סִלְקַת וּנְפִלוּ מן-  
 קַדְמִיָּה תֵּלַת וְקַרְנָא דְּפִן וְעִינִין לָה וּפֶם מְמַלֵּל רַבְרְבִין  
 21 וְחֻזָּה רַב מן-חֲכַרְתָּה : חֲזָה הָיִית וְקַרְנָא דְּפִן עֲבָדָא  
 22 קַרְב עַם-קַדִּישִׁין וְיִכְלָה לָהֶן : עַד דִּי-אֵתָה עָתִיק יוֹמִיא  
 וְדִינָא יִהֵב לְקַדִּישִׁי עַלְיוֹנִין וְזַמְנָא מָטָה וּמַלְכוּתָא הֶחְסֵנוּ  
 23 קַדִּישִׁין : פֶּן אֲמַר חַיּוֹתָא רַבִּיעֻתָא מַלְכוֹ רַבִּיעֻתָא וְהָוָא  
 בְּאַרְעָא דִּי תִשְׁנָא מן-כָּל-מַלְכוּתָא וְתֵאכֹל כָּל-אַרְעָא  
 24 וְתִדְוִשְׁנָה וְתִדְקַנָּה : וְקַרְנִיא עֶשֶׂר מִנָּה מַלְכוּתָהּ עֶשְׂרָה

ibid. v. 19. אֲלֵפִין קרי.

ibid. יתיר ו'.

v. 23. רביעאח קרי.

v. 20. ונפלה קרי.

מִלְכֵינָא יִקְמוּן וְאַחֲרֵיהֶן יָקוּם אַחֲרֵיהֶן וְהוּא יִשְׁנֵא מִן־קִדְמֵיָא  
 25 וְתִלְתָּה מִלְכֵינָא יְהִשְׁפֹּל; וּמִלְכֵינָא לְצַד עֲלִיָּא וּלְקִדְיָשִׁי  
 עֲלִיוֹנִין יִבְלֵא וְיִסְבֵּר לְהַשְׁנִיָּה זְמַנִּין וְדַת וְיִתְיַהֲבֹון בִּידָה  
 26 עַד־עֲדָן וְעַד־נִין וּפְלַג עֲדָן; וְדִינָא יִתֵּב וְשִׁלְטֵנָה יְהִעֲדֹון  
 27 לְהַשְׁמָדָה וְלַהֲבִידָה עַד־סוּפָא; וּמִלְכוּתָא וְשִׁלְטֵנָא  
 וְרִבּוּתָא דִּי מִלְכוּתִּתָּה תַּחּוּת כָּל־שְׁמֵיָא יְהִיבֵת לָעַם קִדְיָשִׁי  
 עֲלִיוֹנִין מִלְכוּתָהּ מִלְכוּת עַלְמָא וְכָל שִׁלְטֵנִיָּא לָהּ יִפְלַחוּן  
 28 וְיִשְׁתַּמְעוּן; עַד־כֹּה סוּפָא דִּי־מִלְתָּא אָנָּה דְנִיָּאל שְׁגִיָּא  
 רַעֲיוֹנֵי יְבֻהֲלֵנִי וְזִיוֵי יִשְׁתַּנוּן עֲלִי וּמִלְתָּא בְּלִבִּי נִטְרַת;

## III. EZRA 4: 8—6: 18.

8 רְחוּם בְּעַל־טַעַם וְשִׁמְשִׁי סִפְרָא כְּתִבּוּ אֲנָרָא חֲדָא עַל־  
 9 יְרוּשָׁלַם לְאַרְתַּחְשַׁשְׁתָּא מִלְכָּא כְּנַמָּא; אֲדִין רְחוּם בְּעַל־  
 טַעַם וְשִׁמְשִׁי סִפְרָא וְשָׂאָר כְּנֻתָהוֹן דִּינִיָּא וְאַפְרִסְתְּכִיָּא  
 טַרְפְּלִיָּא אֲפִרְסִיָּא אֲרֻכְנִיָּא בְּכִלְיָא שׁוּשַׁנְכִּילָא דִּהוּא עֲלִמְיָא;  
 10 וְשָׂאָר אֲמִיָּא דִּי הִגְלִי אֲסַנְפֵּר רַבָּא וְיִקִּירָא וְהוּתֵּב הַמּוֹ  
 בְּקִרְיָה דִּי שְׁמֶרֶן וְשָׂאָר עֲבֵר־נִהְרָה וְכַעֲנַת;  
 11 דִּנְה פְרָשְׁגִן אֲגִרְתָּת דִּי שְׁלַחוּ עֲלוּהִי עַל־אַרְתַּחְשַׁשְׁתָּא  
 12 מִלְכָּא עֲבָדִיָּה אֲנַשׁ עֲבֵר־נִהְרָה וְכַעֲנַת; יָדִיעַ לָהּוּא  
 לְמִלְכָּא דִּי יְהוּדִיָּא דִּי סִלְקוּ מִן־לְוִתָּהּ עֲלִינָא אֲתוּ לִירוּשָׁלַם  
 קְרִיתָא מְרֻדָּתָא וּבִאוּשְׁתָּא בְּנִין וְשׁוּרִיָּא אֲשַׁכְּלֹו וְאַשְׁיָא  
 יַחֲיִטוּ; כִּעַן יָדִיעַ לָהּוּא לְמִלְכָּא דִּי הֵן קְרִיתָא דָּךְ תִּתְּכִנָּא  
 וְשׁוּרִיָּא יִשְׁתַּכְּלֹון מִנְּהָ בְּלֹו וְהִלְךְ לָא יִנְתַּנוּן  
 14 וְאַפְתָּם מְלָכִים תִּהְנֹזֶק; כִּעַן כָּבֵל דִּי־מֶלֶךְ הִיכְלָא  
 מִלְחָנָא וְעֲרוֹת מִלְכָּא לֹא־אֲרִיָּה לָנָא לְמַחֲזָא עַל־דִּנְהָ  
 15 שְׁלַחְנָא וְהוּדְעָנָא לְמִלְכָּא; דִּי יִבְקֵר בְּסַפֵּר דְּכִרְנִיָּא

דִּי אֲבֹהֶתָךְ וְתַהֲשִׁכַּח בְּסִפְרֵי דְכַרְנִיָּא וְתַנְדֵּעַ דִּי קָרִיתָא דָךְ  
 קָרִיא מְרָדָא וּמַהֲנֻזְקַת מַלְכִין וּמְדִינָן וְאַשְׁתִּדּוּר עֲבָדִין  
 בְּגִוּוּה מִן־יּוֹמָת עֲלָמָא עַל־דְּנָה קָרִיתָא דָךְ הִחֲרַבְתָּ;  
 16 מִהוּדָעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קָרִיתָא דָךְ תַּתְּכַנָּא וְשׁוּרֵיהָ  
 יִשְׁתַּכְּלִלִין לְקַבֵּל דְּנָה חֶלֶק בַּעֲבַר נְהָרָא לֹא אֵיתִי לָךְ;  
 17 שְׁתַּנְמָא שְׁלַח מַלְכָּא עַל־רְחוּם בַּעַל־טַעַם וְשִׁמְשֵׁי סִפְרָא  
 וְשָׂאֵר פְּנוּתֵהוּן דִּי יִתְבִּין בְּשִׁמְרִין וְשָׂאֵר עֲבַר־נְהָרָה  
 18 שְׁלָם וְכַעַתָּה; נִשְׁתַּוְּנָא דִּי־שְׁלַחְתוּן עֲלֵינָא מְפָרֶשׁ קָרִי  
 19 קְדָמִי; וּמִנֵּי שִׁים טַעַם וּבִקְרוּ וְהִשְׁכַּחוּ דִּי קָרִיתָא דָךְ  
 מִן־יּוֹמָת עֲלָמָא עַל־מַלְכִין מִתְנַשְׂאָה וּמְרָד וְאַשְׁתִּדּוּר  
 20 מִתְעַבְד־בָּהּ; וּמַלְכִין תַּקְיִפִּין הָווּ עַל־יְרוּשָׁלַם וְשְׁלִיטִין  
 21 בְּכָל עֲבַר נְהָרָה וּמְדָה כָּלוּ וְהִלְךְ מִתִּיָּהֵב לַהוּן; כַּעַן  
 שִׁימוּ טַעַם לְבַטְלָא גְבַרְיָא אֵלֶיךָ וְקָרִיתָא דָךְ לֹא תַתְּכַנָּא  
 22 עַד־מִנֵּי טַעְמָא יִתְשֹׁם; וְזַהֲרִין הָווּ שְׁלוּ לְמַעַבְדַּ עַל־דְּנָה  
 23 לְמַה יִּשְׁנָא חֲבֵלָא לְהַנְזֻקַת מַלְכִין; אֲדִין מִן־דִּי  
 פִּרְשְׁגִן נִשְׁתַּוְּנָא דִּי אֲרַתְחַשְׁשָׁתָּא מַלְכָּא קָרִי קְדָם־רְחוּם  
 וְשִׁמְשֵׁי סִפְרָא וּכְנוּתֵהוּן אֲזֵלוּ בְּבֵהִילוּ לִירוּשָׁלַם עַל־  
 24 יְהוּדִיָּא וּבִטְלוּ הֵמוּ בְּאֹדְרַע וְחִיל; בְּאֲדִין בְּטִלַת עֲבִידַת  
 בֵּית־אֱלֹהָא דִּי בִירוּשָׁלַם וְהָיָה בְּטָלָא עַד שְׁנַת תַּרְתִּין  
 לְמַלְכוּת דְּרִיגֹשׁ מֶלֶךְ־פָּרַס;

## CHAP. V.

1 וְהַתְנַבִּי חֲגִי נְבִיאָה וּזְכָרְיָה בֶר־עֲדִיא נְבִיאָא עַל־יְהוּדִיָּא  
 2 דִּי בִיהוּד וּבִירוּשָׁלַם בְּשָׁם אֱלֹהֵי יִשְׂרָאֵל עֲלֵיהוּן; בְּאֲדִין  
 קָמוּ זִרְבָּבֶל בֶּר־שְׁאֲלִיָּאֵל וַיֵּשׁוּעַ בֶּר־יֹאצְדָק וְשָׁרִיו לְמַכְנָא  
 בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וַעֲמֵהוּן נְבִיאָה דִּי־אֱלֹהָא  
 3 מְסַעֲדִין לַהוּן; בֵּה־זְמַנָּא אָתָּה עֲלֵיהוּן תַּתְּנִי פַחַת עֲבַר־  
 נְהָרָה וְשִׁתֵּר בּוֹזְנִי וּכְנוּתֵהוּן וּכְן אֲמַרִין לָהֶם מִן־שָׁם

לָכֵן נָעַם בֵּיתָא דְּנָה לִבְנָא וְאַשְׁרָא דְּנָה לְסַכְלָלָהּ:  
 4 אֲדִין נִבְנָא אֲבָרְנָא לְהוּם מִן־אֲנִין שְׁמִיחַת צְבָרִיא דִּידְנָה  
 5 בְּנִינָא בִּינָן: וְלִין אֱלֹהֵהוּם הָוִית זֶל־כְּבִי יְהוּדִיא וְלֹא־  
 בְּכֹל חֲפֹז מִדְּמַעְבָּא לְדִירוּס יִידִי וְאֲדִין יְחִיבִין נִשְׁתַּחֲוֹת  
 6 לְלֹהֶיהָ: פֻּרְסֶנָּן אֲנִירָתָא דִּי־סִלְחָה חֲפִצִי שְׁחִית עֲבָר  
 נִהָרָה וְסִטְרִי בִּינִי וְנִשְׁחִיתָה אֲפֻרְסָכִיא דִּי בַעֲבָר נִהָרָה  
 7 לְדִירוּס מִלְכָּא: שְׁתַּנְבֵּא סִלְחָה זְלוּדִי וְכִדְנָה פְּחִיב  
 8 בְּנִיחָה לְדִירוּס בְּלִפְנֵי סִלְכָא כְּלָא: יִידִי לֹהֲרָא לְמִלְכָּא  
 דִּי־אַחֲמָנָא לִיהוּדִי מִדִּינָפָא לְבֵית אֱלֹהָא רַבָּא וְהוּא  
 בְּתַנְבֵּא אֲמִן גָּלִיל וְאֵל מַחֲסֵם בְּכַתְלִיא וְעִבְדִּיהֶתָּא דִּי  
 9 אֲסַפְרָא בְּתַנְבֵּא יִשְׁבִּילֹחַ בְּדָהוּם: אֲדִין סֹאכְמָא לִשְׂבִּיא  
 אֲלֵךְ נִבְנָא אֲבָרְנָא לְהוּם בִּרְדִּים לָכֵן נָעַם בֵּיתָא דְּנָה  
 10 לְכַבְדִּיהָ וְאַשְׁרָא דְּנָה לְסַכְלָלָהּ: וְאֵל שְׁמִיחַתְהוּם סֹאכְמָא  
 לְהוּם יְהוּדִיתֵיהּ דִּי נִכְפָּא פִּסְי צְבָרִיא דִּי בְּרִאשְׁתֵּיהּ:  
 11 יִכְנֵבֵא שְׁתַּנְבֵּא יְחִיבִיתָא לְשִׁבְרִי אֲנָחָא חֲפִי עֲבָדִי  
 דִּי־אֱלֹהִי שְׂבִיא יֹאכֵמָא וְכִין בֵּיתָא דִּי־הָיָא בְּנָה מְקֻדָּשָׁתָא  
 דְּנָה טִינָן סִנְיָן יִשְׁלָךְ לִיסְרָאֵל רַב בְּשִׁדִּי וְסַכְלָלָהּ:  
 12 לֹהֵי בִרְדִי חִרְסִי אֲבָחֲתָא לְאַלְהִי שְׂבִיא יְהוֹב חֲפֹז בִּיד  
 בִּיחִידְעִיר בְּקִרְבָּל בְּסִלְיָא וּבִקְרָה דְּנָה סִנְיָה וְשִׁפָּה  
 13 וְאֵל לְבָבִל: בְּרִים בְּשִׁמְרַת וְהָיָה לְכֹרִיס מִלְכָּא דִּי בָבֶל  
 14 בִּירִים מִלְכָּא סָם נָעַם בֵּית־אֱלֹהָא דְּנָה לִפְנֵי: וְאֵל  
 בֹּאֲמִיא דִּי־בֵית־אֱלֹהָא דִּי דִּהֲבָה וְכִסְפָּא דִּי נִבְלִידְעִיר  
 וְהִפֵּק מִדִּיחֲדָלָא דִּי בִירִיטִילִם יְחִיבִל חֲפֹז לְדִיחֲדָלָא דִּי  
 בָבֶל וְהִפֵּק חֲפִי בִירִים מִלְכָּא מִדִּיחֲדָלָא דִּי בָבֶל וְיַחֲבִיב  
 15 לְסִטְבָּר טִבְחָה דִּי פִתְחָה טִבְחָה: וְאַחֲמָנָה אֱלֹהִי בֹאֲמִיא  
 טָא אֲדִיל־אַחֲמָנָה חֲפֹז בְּדִיחֲדָלָא דִּי בִירִיטִילִם יְחִיבִל אֱלֹהָא

16 יִתְּבִנָּא עַל־אַתְרָהּ ; אֲדִין שְׁשַׁבֵּצַר דָּךְ אַתָּא יְהִב  
 אֲשִׁיָּא דִי־בֵית אֱלֹהָא דִי בִירוּשָׁלַם וּמִן־אֲדִין וְעַד־כְּעַן  
 17 מִתְּבִנָּא וְלֹא שָׁלִים ; וְכַעַן הֵן עַל־מִלְכָּא טַב יִתְּבַקֵּר בְּבֵית  
 גְּנֻזָּיָא דִי־מִלְכָּא תַמָּה דִי בְּבָבֶל הֵן אִיתִי דִי־מִן־כּוּרְשׁ  
 מִלְכָּא שִׁים טַעֻם לְמִבְנֵי בֵית־אֱלֹהָא דָךְ בִּירוּשָׁלַם וְרַעוּת  
 מִלְכָּא עַל־דִּנְהָ יִשְׁלַח עֲלֵינָא ;

## CHAP. VI.

1 בְּאֲדִין דִּרְיוּשׁ מִלְכָּא שָׁם טַעֻם וּבִקְרוּי בְּבֵית סַפְרִיָּא דִי  
 2 גְּנֻזָּיָא מִהִתְחִיל תַּמָּה בְּבָבֶל ; וְהִשְׁתַּכַּח בְּאַחְמֵתָא בְּבִירָתָא  
 דִי בְּמַדִּי מְדִינַתָּא מְגֵלָה חֲדָה וְכֵן־פְּתִיב בְּגוּוֹה דְּכְרוּנָה ;  
 3 בְּשַׁנַּת חֲדָה לְכוּרְשׁ מִלְכָּא כּוּרְשׁ מִלְכָּא שָׁם טַעֻם  
 בֵּית־אֱלֹהָא בִירוּשָׁלַם בִּיתָא יִתְּבִנָּא אַתְר דִּי־דְּבַחִין דְּבַחִין  
 וְאֲשׁוּהִי מְסוּבְלִין רוּמָה אַמִּין שְׁתִּין פְּתִיָּה אַמִּין שְׁתִּין ;  
 4 נְדַפְכִין דִי־אַבְן גָּלִל תִּלְתָּא וְנִדְבָךְ דִי־אַע חֲדַת וְנִפְקָתָא  
 5 מִן־בֵּית מִלְכָּא תַתִּיהֶב ; וְאַתְּ מֵאֲנִי בֵית־אֱלֹהָא דִי דִּהְבָּה  
 וְכִסְפָּא דִי נְבוּכַדְנֶצַּר הִנְפֵּק מִן־הֵיכְלָא דִי־בִירוּשָׁלַם  
 וְהֵיבֵל לְבָבֶל יַהֲתִיבוּ וְיִהְיֶה לְהֵיכְלָא דִי־בִירוּשָׁלַם לְאַתְרָהּ  
 6 וְתַחַת בְּבֵית אֱלֹהָא ; כְּעַן תַּתְּנִי פַחַת עֲבַר־נְהִירָה שְׁתַּר  
 בּוֹזְנִי וְכְנוֹתָהוֹן אֶפְרַסְכִּיָּא דִי בְּעֶבֶר נְהִירָה רַחֲיִקִין הוּוּ  
 7 מִן־תַּמָּה ; שְׁבִקוּ לְעִבְדֵּית בֵּית־אֱלֹהָא דָךְ פַּחַת יְהוּדִיָּא  
 8 וּלְשָׁבִי יְהוּדִיָּא בֵּית־אֱלֹהָא דָךְ וְבָנוּן עַל־אַתְרָהּ ; וּמִנִּי  
 שִׁים טַעֻם לָמָּא דִי־תַעֲבִדוּן עִם־שָׁבִי יְהוּדִיָּא אֱלֹךְ לְמִבְנֵי  
 בֵּית־אֱלֹהָא דָךְ וּמִנְכְּסֵי מִלְכָּא דִי מִדַּת עֶבֶר נְהִירָה  
 אֶסְפְּרָנָא נִפְקָתָא תַּהוּוּא מִתִּיהֶבָא לְגַבְרִיָּא אֱלֹךְ דִי־לֹא  
 9 לְבַטְלָא ; וְמָה חֲשָׁחוּן וּבְנֵי תוֹרִין וְדְכָרִין וְאַמְרִין לְעֲלֹן  
 לְאַלְהָ שְׁמִיָּא חֲנֻטִין מִלַּח חֲמַר וּמִשַּׁח כְּמֵאמַר כְּהֵנִיָּא

דִּיר־בִּירוּשָׁלַם לָהֶוָא מִתִּיהֵב לָחֶם יוֹם בְּיוֹם דִּיר־לֹא שָׁלוּ :  
 10 דִּיר־לָהוֹן מִהֶקֶר בֵּין נִיחֻחִין לְאַלְהָ שְׁמִיָּא וּמִצְלִין לְחַיִּי  
 11 מִלִּפְּנֵי וּבְנוּהִי : וּמִנִּי שָׁיִם טַעַם דִּי כָּל־אַנְשׁ דִּי יְהֻשָּׁנָא  
 פִּתְגָמָא דָּנָה יִתְנַסַּח אַע מִן־בֵּיתָהּ וְזָקִיף יִתְמַחָא עֲלֵהּ  
 12 וּבֵיתָהּ נוֹלִו יִתְעַבֵּד עַל־דָּנָה : וְאַלְהָ דִּיר־שָׁכֵן שְׁמִיָּהּ תַּמָּה  
 יִמְנָר כָּל־מֶלֶךְ וְעַם דִּי יִשְׁלַח יְדָהּ לְהַשְׁנִיָּא לְחַבְלָהּ  
 בֵּית־אַלְהָא דָּךְ דִּיר־בִּירוּשָׁלַם אָנָּא דְרִיּוּשׁ שְׁמַת טַעַם  
 13 אֶסְפְּרָנָא יִתְעַבֵּד : אֲדִין תַּתְּנִי פִּתְחָא עַבְר־נְהֶרָה שְׁתַּר  
 בּוֹזְנִי וּכְנוֹתָהוֹן לְקַבֵּל דִּיר־שְׁלַח דְרִיּוּשׁ מִלִּפְּנֵי כְּנָמָא  
 14 אֶסְפְּרָנָא עֲבָדוּ : וְשִׁבִּי יְהוּדִיָּא בְּנִין וּמִצְלִין בְּנִבּוּאָת  
 חֲזִי נְבִיאָהּ וְזִכְרִיָּה בְּר־עֲדוּא וּבְנוֹ וְשְׁכַלְלוּ מִן־טַעַם אֱלֹהָ  
 יִשְׂרָאֵל וּמִטַּעַם כּוֹרֶשׁ וְדְרִיּוּשׁ וְאַרְתַּחְשַׁשְׁתָּא מֶלֶךְ פָּרְס :  
 15 וְשִׁיִּצִיָּא בֵּיתָהּ דָּנָה עַד יוֹם תִּלְתָּהּ לִירַח אֲדָר דִּיר־הִיא  
 16 שְׁנַת־שֵׁשׁ לְמַלְכוּת דְרִיּוּשׁ מִלִּפְּנֵי : וְעֲבָדוּ בְּנֵי־יִשְׂרָאֵל  
 כְּהִנִּיא וְלוֹיָא וְשָׂאֵר בְּנֵי־גְלוּתָא חֲנֻכַּת בֵּית־אַלְהָא דָּנָה  
 17 בְּחֻדּוּהּ : וְהֶקֶרְבוּ לְחֲנֻכַּת בֵּית־אַלְהָא דָּנָה תּוֹרִין מֵאָה  
 דְּכָרִין מֵאֲחִין אֲמִרִין אַרְבַּע מֵאָה וְצַפִּירִי עֲזִין לְחַטִּיא  
 18 עַל־כָּל־יִשְׂרָאֵל תְּרִי־עֶשֶׂר לְמִנִּין שְׁבִטֵי־יִשְׂרָאֵל : וְהִקִּימוּ  
 כְּהִנִּיא בְּפִלְגְּתָהוֹן וְלוֹיָא בְּמִחְלָקָתָהוֹן עַל־עֲבִידַת אֱלֹהָ  
 דִּי בִירוּשָׁלַם כְּכַתֵּב סֵפֶר מִשָּׁה :

## IV. EZRA 7: 12—27.

12 אֲרַתְחַשְׁתָּא מֶלֶךְ מַלְכִּיא לְעִזְרָא כְּהֵנָּא סֵפֶר דִּתָּא דִּיר־  
 13 אֱלֹהָ שְׁמִיָּא גְמִיר וְכַעֲנַת : מִנִּי שָׁיִם טַעַם דִּי כָּל־מִתְנַדֵּב  
 בְּמַלְכוּתִי מִן־עַמָּא יִשְׂרָאֵל וְכְהֵנוּהִי וְלוֹיָא לְמַהֲדָּה  
 14 לִירוּשָׁלַם עַמְּךָ יְהוּדָה : כָּל־קַבֵּל דִּי מִן־קֶדֶם מִלִּפְּנֵי



וְשָׁבַעַת יַעֲטֹהִי שְׁלִיחַ לְבַקֵּרָהּ עַל־יְהוּד וְלִירוּשָׁלַם בְּדַת  
15 אֱלֹהֶיךָ דִּי בִידֶךָ : וְלִהְיִבְלָה פֶסֶף וְדָהָב דִּי־מִלְכָּא וְיַעֲטֹהִי  
16 הַתְּנַדְּבוּ לְאֱלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַם מִשְׁפָּנָה : וְכָל פֶּסֶף  
וְדָהָב דִּי תַּהֲשִׁכַח בְּכָל מְדִינַת בָּבֶל עִם הַתְּנַדְּבוֹת עֲמָא  
17 וְכַהֲנִיָּא מִתְּנַדְּבִין לְבֵית אֱלֹהֵהֶם דִּי בִירוּשָׁלַם : כָּל־קִבְלָא  
דְּנָה אֶסְפְּרָנָא תִקְנָא בְּכֶסֶף דְּנָה תוֹרִין דְּכָרִין אֲמָרִין  
וּמִנְחָתָהוֹן וְנִסְפִּיהוֹן וְתִקְרַב הֵמוּ עַל־מִדְבָּחָא דִּי בֵית  
18 אֱלֹהֵכֶם דִּי בִירוּשָׁלַם : וּמָה דִּי עָלִיךָ וְעַל־אַחֵיךָ יִיטַב  
בְּשָׂאָר פֶּסֶף וְדָהָבָה לְמַעַבְדַּ פְּרָעוֹת אֱלֹהֵכֶם תַּעֲבֹדוּן :  
19 וּמֵאֲנִיָּא דִּי־מִתִּיהָבִין לָךְ לְפָלְחֹן בֵּית אֱלֹהֶיךָ הַשְׁלֵם קָדָם  
20 אֱלֹהֵי יְרוּשָׁלַם : וְשָׂאָר חֲשָׁחוֹת בֵּית אֱלֹהֶיךָ דִּי וּפְלִלְךָ  
21 לְמִנְחָתֹן תִּנְחָתֹן מִן־בֵּית גִּנְזֵי מִלְכָּא : וּמִנִּי אָנֶה אֶרְתַּחֲשִׁסְתָּא  
מִלְכָּא שִׁים טַעִם לְכָל גִּזְבָּרְיָא דִּי בַעֲבַר נְהָרָה דִּי כָל־  
דִּי יִשְׁאַלְנָכוֹן עֲזָרָא כַּהֲנָא סֵפֶר דָּתָא דִּי־אֱלֹהֵי שְׁמִיָּא  
22 אֶסְפְּרָנָא יִתְעַבֵּד : עַד־פֶּסֶף כְּכָרִין מָאָה וְעַד־חֲנֻטִין פֹּרִין  
מָאָה וְעַד־חֲמֵר בַּתִּין מָאָה וְעַד־בַּתִּין מִשָּׁח מָאָה וּמִלַּח  
23 דִּי־לֹא כְּתָב : כָּל־דִּי מִן־טַעִם אֱלֹהֵי שְׁמִיָּא יִתְעַבֵּד אֲדָרְזָדָא  
לְבֵית אֱלֹהֵי שְׁמִיָּא דִּי־לָמָּה לְהוּא קֶצֶף עַל־מַלְכוּת מִלְכָּא  
24 וּבִנְוָהִי : וְלָכֶם מַהוּדְעִין דִּי כָל־פְּהֻנְיָא וְלוּיָא זִמְרִיָּא  
תַּרְעִיָּא נְתִינְיָא וּפְלִלְיָי בֵּית אֱלֹהֵי דְּנָה מְנַדָּה בְּלוּ וְהִלְךְ  
25 לֹא שְׁלִיט לְמַרְמָא עֲלֵיהֶם : וְאַנְתָּ עֲזָרָא כַּחֲכַמַת אֱלֹהֶיךָ  
דִּי־בִידֶךָ מִנִּי שְׁפָטִין וְדִינִין דִּי־לְהוֹן דְּאִנִּין לְכָל־עֲמָא דִּי  
בַעֲבַר נְהָרָה לְכָל־יָדְעֵי דָתִי אֱלֹהֶיךָ וְדִי לֹא יָדַע תַּהוּדְעוֹן :  
26 וְכָל־דִּי־לֹא לְהוּא עֲבַד דָּתָא דִּי־אֱלֹהֶיךָ וְדָתָא דִּי מִלְכָּא  
אֶסְפְּרָנָא דִּינָה לְהוּא מִתְעַבֵּד מִנָּה הֵן לְמוֹת הֵן לְשִׁרְשׁוֹ  
27 הֵן־לְעֻנָּשׁ נִכְסִין וְלֹאֲסוּרִין :

## NOTES.

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THERE are ten Targums\* or Chaldee translations of the Scriptures extant. None of them, however, include the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which all the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connexion with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Intro. Vol. II. p. 158.) gives the same as the *generally received opinion*. Jahn (Intro. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation De Onkeloso, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date. To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of

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\* The word is Chaldee, תרגום, (from תרגל to interpret), lit. *an interpretation, a paraphrase*. Its use is limited however to the Chaldee versions of the Scriptures.

Num. 24: 24., as it stands in this Targum,\* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and, they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No. IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is אֲכַלְיָסִין, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיּוֹנִין.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.). One instance will suffice here.

"Micah 5: 2. The words of the prophet are: *And thou Bethlehem Ephratah shalt be chief among the thousands of Judah; out of thee shall come forth unto me, he that is to be ruler in Israel.*

\* The English translation of this passage, which is literal, is as follows. "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavoured to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*" (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that "the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text."

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of any of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne's Introd. Vol. II. pp. 157—163. Walton Proleg. XII. §§ 4—20, and Winer De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolfii Bibliotheca Hebraea Vol. II. pp. 1135—1189. Alix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11. and Jahn's Introd. to the O. T. pp. 64—68 of the English translation.

## NOTES ON PART I.

I. Gen. 1: 1, בְּרֵאשִׁית, plur. of בְּרֵאשִׁית Decl. III. *a. comp.* § 33. *a.* בְּ prep. is prefixed regularly with בְּ as in Hebrew. Lit. *in principiis*.—רִי, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֱלֹהֵי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was רִי, i. e. the initial of יְהוָה repeated three times *to express Trinity*; and that *later Jews*, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהֵי, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—רִי, i. q. Heb. אֱלֹהֵי.—שְׁמִי, emphatic state from שְׁמִי, not used in the abs. form. See § 29. 3. *c.* The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong that *emphasis* can be, which falls upon three fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אֱלֹהֵי, emph. state. See אֱלֹהֵי in the vocabulary.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b.* This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in the sentences of this part.

II. Gen. 9: 9, וְאָנֹכִי, § 7. *d.* 1.—מְעַלְמֵי, *do establish*, 1st Part. Paël from עָלַם, § 22. 3.—בְּתַרְיִכוֹן from בְּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of Rebhia the Hebrew has Zaqeph Gha-dhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

III. Gen. 9: 13, קָשָׁחִי, with suff. 1. p. sing. from קָשַׁח, Dec. III. a.—יְהִיבִיהַ, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter נִתְּחִי.—נִתְּחִי apoc. for נִתְּחִי 2 f. sing. Fut. from יָהַב. See the note at the close of § 23.—אָח, const. state, being immutable.—מִימְרִי, pronounced *mém-rí*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself or me*. See מִימְרִי in the vocabulary.

IV. Gen. 9: 27, יִתְּחִי, 3 sing. m. Fut. Aphel from יָתַח, § 6. d. 1. —יִ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהַב pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. יִ, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew לָמֹו; Sept. *παῖς αὐτοῦ*. Vulg. *servus ejus*. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

V. Gen. 13: 15, חָנִי, § 23. 1. note.—אֲחִינֹחַ, 1 sing. Fut. from חָנָה; חָנִי with ה epenthetic, i. q. חָה; § 16. note 1.—לְבָנֶיךָ, *to thy sons*. See בָּר.

VI. Gen. 15: 6, יִרְמִין, Aphel from יָרַם=אָמַן, (see the latter word in the lexicon), § 20. 3. b and § 12. II. 5.—מִימְרֵי יְהוָה, *the Lord*, i. q. אֱלֹהֵי, § 49. 1. c. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”—חָשְׁבָהּ, *He (the Lord) reckoned it*, § 16. 2. a.—לְזָכוֹ, § 7. d.

VII. Gen. 27: 28, יִ, sign of the Gen. case, § 60. 1.

VIII. Gen. 42: 38, יָהַח, Fut. of יָחַח, Tseri compensating for Dagesh forte, omitted on account of the guttural.—אֲשַׁחֲרֶה, § 6. b.

IX. Gen. 45: 4, יָחִי, § 48. 1. יָחִי, pleonastic.

X. Gen. 49: 10, יַעֲזִיר, for יַעֲזִיר, § 6. d. 1.—עֹבֵד שׁוֹלְטָן, *one exercising sovereignty, a ruler*.—בְּנִי, irreg. see בָּר.—דִּדְיָהּ, (=Hebrew לִי . . . אֲשֶׁר, *to whom*, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—יִשְׁתַּמְעוּן, Ithpe. from שָׁמַע, § 6. b.—עֲזָמִיָּא, irreg. see עָם. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken, or, him shall they obey.*

XI. Ex. 33: 14, שְׂכִנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנָי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—אֲתִדְּרֶה, § 22. 1.—אֲנִיָּהּ,

Aph. Fut. 1st pers. sing. from כָּנַח, *I will provide a resting place*, כָּנַחְךָ, *for thee*.

XII. Lev. 26: 2, דִּירְךָ, § 8. 3. II. note 3.—דִּירְךָ; 1st Part Pe. from דִּירְךָ.—תִּהְיוּן דִּירְךָ, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

XIII. Lev. 26: 12, אָדָּנִי, 1st pers. sing. fut. Pe. from אָדָּנָא, instead of the usual form אָדָּנָא, § 23. 1. *b.* note. For the plural suff. of בָּיִת and קֶרֶם see § 8. 3. II. note 4.

XIV. Num. 10: 36, מִשְׁכַּנִּי, a plural, with suffix of the third pers. sing., formed from the inf. Pe. of שָׁנָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connexion between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—“*Dwell in thy glory, in the midst of*”—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

XV. Num. 24: 5, מִישְׁכָּנִי, *thy valley*, if we derive it from יָשַׁן. But perhaps מִישְׁכָּנִי should be regarded as a verbal from שָׁנָא, and then we may translate it *dwelling, habitation*.

XVI. Deut. 5: 7. XVII. Deut. 6: 4. XVIII. Deut. 6: 5. XIX. Deut. 10: 19.

XX. Deut. 10: 20, תִּדְחֶלֶת, § 15. 3.—תִּדְחֶלֶת, Qamets for Pattahh on account of a pause-accent.

XXI. Deut. 32: 18, דִּחְלֶלְתָּ, plur. const. from דִּחְלֶלְתָּ. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָךְ, § 26. 2. *a.*—אֶתְנַשְׂרָתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עֲבָדְךָ, § 16. 2. *a.*—תִּקְרֶה, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

XXII. Deut. 32: 29, סִימְהוֹן, plural from סִימָה with suff. 3. pl. m. defectively written, § 6. *c.* (4.)

XXIII. Deut. 33: 26, אֶלְדָּא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an*.—דִּשְׁכַּנְתִּיהָ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. *whose glory*, § 48. 1.

## NOTES ON PART II.

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### No. I. GEN. 3: [ONKELOS].

(1) עָרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כֹּל, *every.*—יִי. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read יִי. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יִי. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלֹהִים.—תִּיכְלֶינָה, § 21. *a.*

(2) אָכְרָת, § 15. note 2.—נִיכְוֹל, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

(3) תִּקְרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תִּקְרְבוּן; the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

(4) מִמָּחַת הַמּוֹתוֹן, an Inf. with a finite verb to denote certainty, as in Hebrew. Heb. Gr. § 514. *b.*

(5) גָּלִי, Part. Peil from גָּלָה, § 6. *d.* (1), *it is manifest before the Lord.*—וַיִּתְּחַדֵּן. For this use of ו instead of another conjunction, see Heb. Gr. § 560. וַיִּתְּחַדֵּן, Ithpaal Fut. 3d plur. fem.—וַיִּהְיוּ, Fut. Peal 2d plur. masc. from וָהָיוּ.—וַיִּבְרְכוּ, see רב in Lex.—וַיִּחַכְמֵן, 1st Part. Peal from וָחָכַם § 32. note 2, *knowing [how to distinguish] between,* etc.—וַיִּ... וַיִּן For this use of ו after וַיִּן comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1: 6.

(6) וַיִּחַזֵּר, 3d sing. fem. Praet. Peal from וָחָזַר.—אָטָא (medicamentum) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering וָחָזַר, *pleasant to the eyes.*—וַיִּמְרַגֵּן, 2d Part. Paël. וָחָזַר, Fut. expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold.* וָחָזַר is pleonastic.—וָחָזַר, § 12. II. 1.—וָחָזַר, see אָטָא in the vocab.—וָחָזַר, § 7. *d.* 1.

(7) וַיִּתְּחַדֵּן, 3d pers. plur. fem. Praet. Ithpaal, from וָחָדָה.—וַיִּתְּחַדֵּן, § 42. 1. *a.* note.—וָחָזַר, § 12. I. 1. *b.*—וָחָזַר, see וָחָזַר in the vocab.—וָחָזַר, a Hebrew form. But Buxtorf points it וָחָזַר. See his lexicon.



- (8) אִילָן, collective. For the pointing see § 31. *b.* note 1.
- (10) דְּחִילָה, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעֲיָה, see § 12. I. 1. *a.*
- (11) חֲוִי § 12. I. 1. *b.* But Buxtorf points it here חֲוִי.—חֲמִיבֵל, § 21. *a.* Inf. from חֲבֵל.
- (14) גִּיט, 2d. Part. from גִּיט.—גִּיטִיל, Fut. from גִּיט, § 21. *a.*
- (15) דְּכִיר, 1st Part. Peal, from דְּכִיר § 12. I. 1. *c.* *He will remember against thee what thou hast done to him.*—מִלְקֶדְמִין, i. q. מִן קֶדְמִין—*from the beginning—anciently.*
- (16) אֶפְחֵל, Inf. Aphel. See the paradigm.—תִּלְדִּיךְ, Fut. 2d sing. fem. from יָלַד.—בִּידִי, prep. בָּ with suff. 2d sing. fem. See the table.
- (17) תִּירְבֶּנָה, Fut. 2d sing. masc. from אָבֵל with fem. suff. 3d sing. and נ epenthetic.
- (19) זַעֲחָא, defectively written. See זַעֲחָא.—רְמִנָה, *from which.*
- (21) לְבוּשֵׁיךְ, etc. *garments of honor for the skin of their flesh.*
- (22) לְמַדֵּעַ, Inf. Peal from יָדַע, § 20. 4.—מַגִּידָה, *of himself, independently.* “*Adam has become the only [being] in the world [able] of himself to distinguish good and evil.*” Onkelos seems to have considered the Hebrew מַגִּידָה singular, as indeed it is capable of being; and this probably led him to render בְּאַחַד, (*as one*), by יְחִידָה *only*. The other Targumists agree with, or perhaps rather *follow*, Onkelos. Nearly all the ancient versions, however, give the sense expressed in the English translation.—נִסְבֵּי Fut. of נָסַב.
- (23) מִתַּמֵּן . . . דִּי, *whence*, § 48. 1.
- (24) תַּרְיָךְ, Praeter Paël, merely a full orthography for תַּרְיָךְ.—מִזְוֶה־פָּכָא, Part. Ithpe. fem. sing. agreeing with תַּרְיָכָא.—נִטָּר, Inf. from נָטַר.

### NO. II. GEN. 3: PSEUDO-JONATHAN.

- (1) דְּעֵבֶר, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—וְהִקְיָשָׁא דִּי, *is it true that*, etc. ? דִּי interrogative with Dagesh forte euphonic. So in Hebrew sometimes. Heb. Gram. § 152. *a.*
- (2) אֶמְרָה, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum.—לָן, contraction for לָנָא.
- (3) אֶלְנָא, § 2. 6. *c.*—דְּבִי, see בִּי in vocab.—חִירֵקָא, Hhireq is short, the י being a mere *mater lectionis*, § 2. 1.
- (4) אֶמְרָה, etc., *the serpent spake, calumniating his Maker, and said.*—פֶּר אֶזְמִינָא, (comp. the Heb. פֶּר אֶזְמִין, *a fruitful hill*, etc.) *the*

*thing made, the result of labor. Every workman hates the work of his own hands.*

(5) מְלָאכִין רַבְרָבִין, *superior angels*.—דָּחוּכְמִין, *who know*. See above No. I. (5).—מַגְדִּיעַ, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. *a*.

(6) וְחֻמָּה, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְּחֻזָּת, § 13. 2.

(7) לְבוּשׁ טוֹפֶרָא, *garments of the colour of the טוֹפֶר*, i. e. purple.—חֻמֵּין, for חֻמֵּין, 2 Part. Pe. fem. pl. § 53. 1.—בְּחֻמָּה see בְּחֻמָּה.

(8) אִיִּתְפֶּר, Ithpe. from טָפַר, § 7. *a*. (2).—אִיִּתְפֶּרָה, § 6. *a*. note.

(9) סָבַר, § 12. I. 1. *c*. and the parallel passage in the Jer. Targ.

(10) שְׁמַעִית, § 12. I. 1. *a*. and 2.—אֶעֱבִירָה, Aph. 1. s. Praet. from עָבַר, § 12. I. 2.—בִּישׁוּפָא, *for shame*, i. e. because I was ashamed.

(13) אֶשְׁיָרִי, probably an incorrect reading for אֶשְׁיָרִי.—אֶשְׁיָרִי, *seduced me*, Aphel from שָׂדָה with suffix, § 26. 2. *a*.

(14) אֶיִּירִי, Aph. from אָרַח. For the pointing see § 4. *a*. and § 2. 5. *b*.—מְטִיל, *poison*, § 53. 1.—חֲדָא, adverbially, *once*.—דְּמוֹתָא *deadly poison*, § 61. 1.

(15) אֶיִּשְׁרִי, 1 sing. Fut. Pa. from שָׁרַי. The form is perfectly anomalous. Compare אָמַר instead of אֶמַר.—זָרְעִיתָ, plur. const. from זָרַע. —נִטְרִין, 1 Part. from נָטַר. See above No. II. (7).—מְחִירִין, 1 Part. plur. from מָחָא. This also appears to be a masculine form like מְחִירִין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מְחִירִין [i. q. מְחִירִין; so Schaaf *ibid.*] is understood, making it future, § 53. 1. “Operam dabunt ut percutiant.” *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. מְחִירִין מְחִירִין below, and above No. II. (15).—שְׁבָקִין, § 32. note 2.—מְחִירִין מְחִירִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon* injuring them.—מְעַבֵּר, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.

(16) עֲדִירִיךָ, for טִירִיךָ; and עֲדִירִיךָ, for טִירִיךָ. For the pointing of these and similar forms, see § 7. *a*. (2).—מְחִירִיךָ, contracted from מְחִירִיךָ, and so Buxtorf points it, מְחִירִיךָ.—שְׁלִיטָה, § 12. I. 1. *c*.—וְהוּא יוֹגֵר, an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e. as I understand the Targumist, *whether he does right or wrong*.

(17) קָבַלָה, § 12. II. 1.

(19) מִיָּדָה, for מִיָּדָה, § 6. *a*. note.

(21) דָּאֶשְׁלַח, *which he (the serpent) put off*, מִיָּדָה *from himself*.

(22) יְחִירִי, for יְחִירִי. —אֵלֵי נָטַר.—יְחִירִי, *if he had kept*.—פְּקִירִי, *whether*.

1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. a.—פְּקִידָא, § 12. I. 2.—פְּקִידָא, *for behold*.—פְּקִידָא, Praeter in a future sense, or rather both this and the participle פְּקִידָא are to be taken as we use the Present tense in English, expressing a general truth:—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc. he would live, etc.*

(23) אֲנִי and יָרִיב (§ 12. II. 1.) are both Praeters.

(24) דְּמִתְּלֵא, 2d Part. from מִתְּלֵא, *which is like*. Tseri is inserted, like Qamets in וְאֵמַר, etc. on account of the prefix with Sheva, § 7. d. note.—דִּינִיר, i. q. דִּינִיר § 60. 1. b.—אֲשָׁמָא, an unusual pointing of אֲשָׁמָא or אֲשָׁמָא, (§ 2. 7. c.) emph. state from אֲשָׁמָא.—לְמִתְּלֵא, § 7. d. note. מִתְּלֵא, Inf. of דִּינִיר.—בְּהוֹן, *with them, by means of them*.—לְמִתְּלֵא, 1 Part. Pe. The law is better *to him who observes it*.—מִן, *than*, § 64. 1. a.—קָרַם, either this word should be pointed קָרַם, or it may be considered as a different form of the adjective. “The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world.”

### No. III. GEN. 3:—JERUSALEM TARGUM.

(7) וְעָבְרִי instead of the regular form וְעָבְרִי. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the false Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditional remarks* on the text, than a translation of it.—*They made, etc.* This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God made, etc.*

(8) *In the strength of the day*—probably incorrect, although the Hebrew רִיחַ has sometimes a signification analogous to this. See Josh. 2: 11.

(9) וְבָרִית, *which I have created*. Regularly וְבָרִית. So, especially in the Targum of the false Jonathan, אֲמַר, with the prefix וְ, becomes וְאֲמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—וְגִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—סִבֵּר, 1st Part. Peal.

(15) וְיָרִיב, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מִתְּלֵא, Part. Ithpa. from מִתְּלֵא, full orthography

§ 12. II. 4.—מְחַיֵּי, masc. pl. Act. Part. from מָחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מְחַיֵּי.—נְכִיתָ, § 12. I. 1. c.—מְמַרְע, 1st Part. Aph. from מָרַע.—הַבְּנִיָּה, suffix pleonastic, § 47. 2.—אֵלֶּיךָ לְאֵלֶּיךָ, *these to those* i.e. one to another.—שֶׁפִּי יִרְחֹא, “*Pravè ut puto*,” says Buxtorf, Lex. art. שֶׁפִּי יִרְחֹא. But whether the reading שֶׁפִּי יִרְחֹא (or שֶׁפִּי יִרְחֹא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Castell gives *incolumitas*, (probably deriving it from שָׁטַח in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favour.—יִרְמוּי, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies to the heels of one another in the end of the last days, in the days of king Messiah.”

(18) תְּרַבֵּי, i. e. אֲרָצָא, *the earth shall bring forth abundantly*.—רָחַץ, *which is upon the surface of the field*, i. e. the grass.—צִנִּי, Part. used for the Praeter. Adam answered, § 53. 1. note.—וְנִמְרָא, see the notes on vs. 7 and 9 of this chapter.—מִן בְּעִירָא, Let us not be regarded as though we were *of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—נִלְעִי, for נִלְעָא § 23. 1. note.

(22) מִדָּא adds nothing to the sense.—וְנִמְרָא, see אֲמָא in Lex.—לְמַפְרָשָׁא, evidently an Infinitive form. Perhaps it should be pointed מְפָרְשָׁא, § 12. I. 4.—לֵאמֹר, *before he shall*, etc., or *while he does not*, etc.

(24) *The glory of his presence*, i. e. *his glorious presence*.—מִן הַקִּדְמִיָּה, *from the east*, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising*. This I think is better in the present instance than to consider מִן הַקִּדְמִיָּה as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next verse. Also Gen. 2: 15. Jeru. T. Gen. 2: 8. Pseudo-Jon.—וּבְרֵאשִׁית עֲדָא וְגוֹ', *two thousand years before the world was created, he made the law*, etc. See above (22).—עַל דְּנִסְתְּרוּ, *because they kept*.—מִן מִרְיָא, 1st Part. Pa. fem. sing. from דָּמָא. § 12. I. 3.—סִטְרָה, plural, contracted for סִטְרָה; סִטְרָה מִתְרִין מִתְרִין, lit. a sword, *destroying from both sides*,

i. e. a two-edged sword.—מְבַעֲרִין, 1st Part. Pa. from בָּעַר. —וְאֵתָּוִי, (Part. from אָוִי) the world *which* is *coming*, or, as we more commonly say, the world to come.—דִּירָא, § 47. 1. the tree of life *is*, i. e. *represents* the law.—דִּירָא, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קִיִּים, § 4. *a*. This double י originated with an unpointed text, and should not have been retained when the points were affixed. לִפְסִיחָהּ for לִפְסִיחָהּ, see above (7), *to him who obeys it*.

#### No. IV. GEN. 4: 8. JERUSALEM TARGUM.

לְמִתָּן; Inf. for Fut. “no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favour? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous,] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him.”

#### No. V. JUDG. 14. JONATHAN.

(1) בָּנָה, see בָּנָה in Lex.

(2) סָלִיק, § 12. I. 1. and II. 1.—סָבַר, Imp. from נָסַב, § 12. II. 1. *a*. —אָהָרִי, see אָהָרִי.

(3) בְּשֶׁרֶת, 3 sing. fem. from בָּשַׁר, § 15. note 2.

(5) אָהָרִי, 3 m. pl. Pr. from אָהָרִי.—לְקַרְמִיתָהּ, Buxtorf gives the pointing קַרְמִיתָהּ, which analogy demands.

(8) לְמִסְבָּה, Inf. from נָסַב with prefix and suffix.

(9) מִיָּוֶל, § 21. *a*.

(12) אֶצְטָלֶנָּה; Buxtorf points it אֶצְטָלֶנָּה.

(13) נִשְׁמָעָהּ, Fut. 1 pl. with suff.

(15) שִׁדְיָהּ, Imperative Paël. § 12. I. 1.—יְדִירָא *that he may tell*. —נוֹקְרִיד, Aphel from יָקַר.—וְלִמְסִיחָהּ, *is it to try* (perplex) *us*? For the ending וְהָ see § 16. 2. *c*. and for the prefix וְ, § 12. I. 4.

- (16) *בְּהוּא*, *while*, etc.  
 (17) *בְּהוּא קְהוּה*, 3. *sing. fem. Praet.*, with suffix, from *הוּק*.  
 (18) *קְהוּה*, see *קְרִי* in *Lex.*—*מַעַל* Inf. from *עָלָה*.  
 (19) *זְרִיזוּהוּן*, contrary to the analogy of Chaldee, but according to that of Hebrew.  
 (20) *לְדַחְבְּרִיהָ*, *to the person who was his companion.*

No. VI. Ps. 2. AUTHOR OF THE TARGUM NOT CERTAINLY KNOWN.

- (2) *קְהוּמִין*, 1st Part. plur. from *קָהַם*. See the Par.—*מְרָכָא*, Inf. Pa. —*מַנְצִי*, Inf. Pe. from *נָצַח*, § 18. note 1.  
 (4) *דְּהִיבִיב*, by ellipsis of the pers. pron., *he who sitteth*.  
 (7) *הִיבִיב*, Vocative; *O thou beloved*, etc.—*וְכַאֲדָה*, emph. masc. "*Tu mihi purus es.*" Buxtorf.  
 (9) *מֶן*, see *מָאן* in the vocabulary.  
 (11) *צִלּוֹ* Imp. Pa. 2. pl. from *צָלַח*.  
 (12) *אֲרָחָא וְהוֹדִיבִיבִין*, "*et amittatis viam*," Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (*Lex.* under the word *אָבַד*), cites several examples in which *הוֹבֵד* has evidently the intransitive sense *to perish*.—*יִהְיֶה הוֹבֵד*, Fut. from *הוֹבֵד*.—*טוּבִיהָ*, suffix pleonastic, § 47. 2. Comp. Heb. *אֲשֶׁר־יָ*.

No. VII. PSALM 8.

Title. *לְרִנְיָא*, *h. auctoris*, as in Hebrew. The mode of writing this name with *י*, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

- (2) *זִנְדָּה*, for the ordinary form *זִנְדָּה*, § 2. 6. c.  
 (3) *מַעֲרִיקָה*, Part. Aph. from *עִיקָה*, *enemies*.  
 (4) *מִכְּוִלָּה*, probably this rendering originated in the false supposition that the Hebrew *כִּי* is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.  
 (8) *הוֹרִי*, const. for emph. § 60. 1. note 3.

No. VIII. Isa. 5: 1—7. JONATHAN.

Instead of the fine poetical allegory of Isaiah, we are here presented with an interpretation. The Targumist has not simply translated the words of the prophet into Chaldee, as he has generally done, but has translated the allegory into plain language. Still, the extract is curious,

and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta : Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahæ dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum : et præcepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis : Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum præciperem eis ut facerent opera bona, quare fecerunt opera mala? 5. Nunc autem annuntiabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem : conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos : non erit eis sustentaculum nec fulcimentum ; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores ; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

(1) אֶשְׁבְּחֶיהָ and יְרַצֶּיהָ, pleonastic suffixes, § 47. 2.—רַחֲמֵי, *my beloved*, 1st Part. from רָחַם.

(3) צָבֵן, contracted form of the act. part. m. pl. from צָבַן, § 35.—מָחֵב, Inf. from חָיַב.

(5) מָבֵז Inf. from בָּזַז. See the Par. It is treated as a noun, *phunder*, and the corresponding word in the parallel passage, דָּיָשׁ, is a noun.

(6) מְבַטְּלִין, Pass. Part. Palpel from בָּטַל.

(7) מְסַבֵּן, Aph. 1st Part. plur. from סָבַן, § 35.

#### No. IX. Isa. 52: 13.—53: 2. JONATHAN.

(13) לְהַרְאֵה, see הָרָא in the vocabulary.

(15) אֶשְׁתַּדְּרֵאוּ, *they have told, for has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—וְהָיוּ רֹגֵזִים, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered*; the LXX and the Arabic version give

the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

(1) גִּימִין, see אָמֵן.—וְהִקְוֶה וְגו', lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

(2) יִתְרָבָא, § 23. Note 2.—שׁוֹרְשׁוֹי, § 33. *b*.—לְיֵהּ, in the land which was in need of him, i. e. of the מְצִידִק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, *so that every one who sees him shall attentively consider him*.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

No. X. PROV. 10: 1—12. TRANSLATOR UNCERTAIN.

Title. מְחֻלִּי, pleonastic suffix, § 47. 2.

(1) נִחְדָּרִי, instead of יִחְדָּרִי, Fut. Aph. from חָדַר, § 12. I. 3.—סִכְלָא for סִכְלָא, § 32. note 2.

(2) מְחֻלִּי, Part. Pa. from יָחַר.—אִיֶּצְרִי, Buxtorf points the construct form of this word regularly אִיֶּצְרִי.—דְּרִשְׁיָא, § 60. 1. note 2.—מְסַצְרָא, Part. Pa. fem. sing. from סָצַר, § 2. 7. *c*.

(3) נִסְחֻיָּהּ, Fut. Pe. 3d p. sing. § 12. I. 3.

(4) מְמַכְכָּא, Part. Pa. without Dagesh forte, § 2. 7. *c*.

(5) דְּפִלְיָהּ, Part. with full orth. § 12. I. *He who cultivates, viz. the earth*.

(6) תְּהוֹנִין, § 23. note.—רִשְׁיָא, § 60. 1. note 3.

(8) חֲבִיטִים לְבִיָּהּ, § 63. 5.—בְּשִׁטְוִיָּהּ, plur. from שָׁטַח, § 39. note 1.

(9) גִּיזָּל, for גִּיזָּל, Fut. of גָּזַל.



## NOTES ON PART III.

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### No. I. JER. 10: 11.

כִּי־כֵן, an adv. of manner, compounded of כֵּן and כֵּן (dem. pron., *this*), *after this* (manner.)—אֲרָקָא, emph. of אָרָק. This commutation of כֵּן and ק resulted probably from a pronunciation of כֵּן in this word like the Arabic ع or nearly like our *g* hard.—גַּאֲרָה, for גָּר—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֲנִיָּה, probably in apposition with אֲנִיָּה, and giving emphasis to the declaration, “*they* shall perish.” So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldean language came into use among the Jews.

3. This verse interrupts the connexion of the preceding and following verses. Verse 12 commences with a participle, עֹשֶׂה, which must be read in close connexion with the noun with which it agrees in verse 10. לִיהוֹם also, in v. 11, has no antecedent expressed. “Thus shall ye say *to them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one\* MS. . . . It seems probable to me that some public teacher during the captivity . . . had it inserted in the margin,

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\* 526 Kennicott.

and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans."

*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols." *Matthew Poole, Annotations.*

With this latter opinion Scott, Henry, etc. substantially agree.

#### No. II. DAN. 2: 4—7: 28.

Ch. II. v. 4.  $\text{חָיִי}$ , Imp. from  $\text{חָיָה}$ . See the Par.— $\text{אָמַר}$ , Imp. Pat-tahh, § 15. 4.

(5)  $\text{עָנָה}$  and  $\text{אָמַר}$ , participles used instead of the Praeter, § 53. 1. note. So  $\text{אָמַר}$  and its plural  $\text{אָמְרִין}$  frequently.— $\text{לְבַשְׂדִּי}$ , the pointing is intended for the marginal reading,  $\text{בְּשָׂדִי}$ , the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers  $\text{בְּשָׂדִי}$ . Perhaps it should rather be  $\text{בְּשָׂדִי}$  in analogy with the other declensions.— $\text{אָזְדָּה}$ , a peculiar form. It is probably fem. from  $\text{אָזַד}$ , 2d part. Peal from  $\text{אָזַן}$ , § 12. I. 1. *d*. The  $\text{ז}$  would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to] Dec. III. *a*.— $\text{חָדָה וְעָנָה}$ , Fut. Aph. from  $\text{חָדַע}$ , § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.— $\text{בְּתִיכִין}$ , Pl. of  $\text{בֵּית}$  with suff. 2d pers. pl.— $\text{רָחֵשְׁמִין}$ , 3. pl. m. Fut. Ithpe. from  $\text{רָחַשׁ}$ , see Par. VII.

(6)  $\text{חָדָה וְעָנָה}$ , 2. pl. Fut. Aph. from  $\text{חָדַע}$ , § 12. II. 5.

(7)  $\text{וּפְשָׁרָה}$ , Emph.  $\text{ה}$  instead of  $\text{א}$ , a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed  $\text{וּפְשָׁרָה}$ .

(9)  $\text{דְּוָדְמָנָהוּן}$ , the pointing is that of the Keri  $\text{דְּוָדְמָנָהוּן}$ , 2. pl. m. Pr. Ithpa. from  $\text{וָמַן}$ . The Kethib should be read in Aphel,  $\text{דְּוָדְמָנָהוּן}$ , or like the Heb. Hiph.  $\text{דְּוָדְמָנָהוּן}$ .— $\text{אָנְדַע}$ , 1 sing. Fut. from  $\text{יָדַע}$ , § 20. 4. and § 2. 7. *a*.

(10)  $\text{בְּשָׂדִי}$ , see above on verse 5.

(12)  $\text{בְּנִס וְקִצָּה}$ , synonymous terms, used to heighten the idea. Per-

haps however קצף may be understood as expressing more violent anger than קנא.—לְהוֹבִיבָהּ, Inf. Aph. from אָבַד, perhaps derived from an obsolete verb Pe Yodh.

(14) לְהוֹבִיבָהּ, Accusative, § 60. 3.

(16) יִתֵּן, Fut. of נָתַן with the force of a subjunctive in consequence of the י, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

(19) גָּלִי, Praeter Passive, § 13. 2.—בָּרַךְ, Pael, § 12. I. 1.\*6.—אֲלֵהָ, Accusative § 60. 3.

(20) לְהוֹנֵא, for לְהוֹנֵא, Fut. with ה and an optative sense, § 50. 2.

(22) עֲמִיקָהּ, fem. pl. emph. from עֲמִיק, *deep, inscrutable things*, § 41. note.—מְסַתְרָהּ, Pass. Part. Pa. fem. pl. emph. from סָתַר.—הוֹדֵעָהּ, 2. m. sing. Praet. Aph. from יָדַע with suff. 1 p. sing. see Par. II.

(25) הִצֵּל, Aph. from הָצִיל, § 12. II. 5, and § 2. 7. a.—לְהִצִּילָהּ, this Accusative with ל is of frequent occurrence. It will perhaps be unnecessary to notice it again.—י in the beginning of a speech superfluous like the Greek *ὅτι*.—הַשְׁכַּחָהּ, § 15. 4.

(26) הֲאֵיתִיךָ, *art thou?* compounded of the interrogative הֲ, אֵיתִי, and the suffix יָךְ.—הוֹדֵעָהּ, Inf. Aph. from יָדַע with suffix, § 16. 2. f.

(27) לְהוֹנֵנָהּ, Inf. Aph. from הוֹנֵן, § 23. Notes on the Par. 4.

(28) לְהוֹנֵנָהּ, *must take place*, § 50. 2.

(29) סִלְקִי, comp. the English expression "*thoughts come up, arise in the mind.*"

(31) הוּד, indef. art. § 29. 1. note.

(32) הוֹדֵיךְ, a plur. form. see הוֹדֵיךְ in the vocabulary.

(33) מִנְהוֹן, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered מִנְהוֹן as necessarily feminine. The writer doubtless understood it to be common.

(34) הוֹדֵקָהּ, Aph. from הָדַק, 3. s. f. Pr. segholate form.

(35) הוֹשָׁעָהּ, Ithpe. from שָׁבַח.—הוֹנֵה, § 23, Notes on the Par. 1.

(38) הוֹדֵרִיךְ or (Keri) הוֹדֵרִיךְ, 1st Part. from דוּר.

(39) אֶרֶץ, here, as in all such cases, the pointing is that of the Keri. אֶרֶץ may have been used in the same sense. See אֶרֶץ in the vocabulary.

(40) תִּרְצֶה, 3. s. f. Fut. Pe. from רָצַע, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

## CHAP. III.

(2) The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much light on them. Those meanings which are considered most probable are given in the vocabulary.

(4) אָמַרְיָן, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

(6) בָּרָקְרָא, fem. Part. from בָּרַק, *burning*.

(8) אָכַל בָּרֶצִיָּהֶן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

(12) בָּרָא, this word is connected with שָׁמַר and the phrase signifies, as explained in the vocabulary, (see under בָּרָא,) *to show regard*.

(13) הִתְרַחֵץ, Inf. Aph. from אָרָץ.—הִתְרַחֵץ, a kind of irregular Hophal or passive of Aphel. See אָרָץ in the vocabulary.

(14) הִתְרַחֵץ, the regular pointing would be הִתְרַחֵץ. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

(16) לֹא יָגִי, the shade of meaning seems to be, "We do not think it necessary *to return a favourable answer, to comply with thy wish*."

(18) בָּרָא, Optative, § 50. 2.

(19) הִתְרַחֵץ, 2 Part. Pe. from אָרָץ, literally *seven times more than it had been seen, or known*, etc.

(21) בָּרָא, Praet. pass. § 13. 2.

(24) בָּרָא, Plur. Part. from אָרָץ. See Par. IX. Dec. V. *a.*

## CHAP. IV.

(3) בָּרָא, Inf. Aph. from אָרָץ, § 2. 7. *a.*

(4) בָּרָא, so the Kethib should evidently be pointed. The Keri, בָּרָא is a contracted form of the same. Comp. בָּרָא, Keri בָּרָא, Dan. 5: 10.

(9) יִתְרַחֵץ, Ittaphal Fut. 3. sing. m. from אָרָץ. Here, as frequently in the poetical style of the orientals, the future is employed as an aorist, § 50. 1.

(10) בָּרָא, 1 Part. Pe. § 12. I. 1. *c.*

(11) אָרָץ, Aph. from. בָּרָא.

(12) יִתְרַחֵץ, Fut. Ithpa. from אָרָץ.

(13) יִתְרַחֵץ, § 12. I. 1.

(14) אָנְשִׁים, Hebraism, Intr. 3. note '1.—שָׁפֵל, in the construct state, *the base* of men, i. e. the basest.

(16) מְרָאִי, from מָרָא, Keri מְרִי from מָר.

(19) רְבִיחַ, the Keri is anomalous. The Kethib, pointed רְבִיחָה, would be the regular 2d p. sing. m. Praet. from רָבַח.

(28) אָמְרִין, see above on 3: 4.

(30) סָפַח, Praet. 3. s. f. from סָפַח.

### CHAP. V.

(6) שְׂנוּדֵי, 3 pl. Pr. from שָׁנָא with pleonastic suffix *in the Dative*, compare עֲלוּדֵי v. 9.—מְשֻׁתְּרִין, Part. pl. Ithpa. from שָׁרָא No. II.

(8) וּשְׁרָא, the pointing is that of וּשְׁרָה.

(15) הֶפְחָלִי, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עָלָל. The marginal reading, without Dagesh, seems to be required by the analogy of Aphel, though Peal receives Dagesh.

(16) תּוֹכֵל, point the Kethib תּוֹכֵל. This and the Keri תּוֹכֵל are both in use as Futures of יָכַל, q. v.

(20) רָם, Praet. pass. § 13. 2.—דִּינְדִּירוֹ, 3. m. pl. Pr. Aph. from דָּרָא.

(25) מְנָא וְנָא, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. d.

(27) תִּקְיָהָא, Praet. Pass. 2. sing. m. § 13. 2.

(28) פְּרִיסָח and יְרִיבָח, Praeters Passive 3. sing. f.

(30) כְּשֻׁדִּיָּא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מְלָכָא.

### CHAP. VI.

(1) תְּרִינִי, fem. of תְּרִין, see Par. XI.

(2) דִּי קְדֻיוֹן, *who were to be, should be*, § 50. 2.

(3) גִּזְק, 1 Part. Pe. § 12. I. 1. c.

(14) דִּי קִנְיָאֵל וְגוֹ, as דִּי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *ὅτι*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

(15) עֲלוּדִי, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

(18) וְיִצְחָק, an irregular Hophal 3. sing. fem. Pr. from יָצַח.—  
שָׁמַח, Pr. pass. 3. sing. fem. from שָׂחַ, § 22. 1. note, and § 13. 2.

(19) עֲלִיזָה, so in Latin, verbs of *taking away* are construed with a Dative of the person.

(24) הִלְבִּישָׁה, Accusative, § 60. 3. It is governed by הִלְבִּישָׁהּ.

## CHAP. VII.

(3) שָׁמַח, 1 Part. pl. fem. from שָׂחַ.

(4) מְרִיסוֹ, Praet. pass. from מָרַס.

(5) וְלִשְׁמֵר, the Keri, is doubtless the true reading. The Targums employ שָׁמַר.

(15) מְרִיסוֹ, § 12. II. 2.

(20) מְרִיסוֹ, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. a.

## No. III. EZRA 4: 8—6: 18.

Chap. IV. v. (10) וְיִצְחָק, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

(12) מְרִיסוֹ וְיִצְחָק, these forms are both feminines in the emphatic state from מָרַס and יָצַח. § 41. note.

(14) מְרִיסוֹ, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, מְרִיסוֹ must be taken as referring to the temple. See מְרִיסוֹ.

(18) מְרִיסוֹ, Praet. pass. The composite Sheva is occasioned by the ר.

## CHAP. V.

(1) מְרִיסוֹ, in this and similar forms of the same word, מ, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing מְרִיסוֹ, מְרִיסוֹ, etc. See מְרִיסוֹ in the vocabulary.

(3) מְרִיסוֹ, const. st. from מָרַס.—מְרִיסוֹ, Shaph. from מָרַס No. I.

(8) מְרִיסוֹ, Part. Ithpe. from מָרַס.—מְרִיסוֹ, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. f.

(11) מְרִיסוֹ, § 26. 2. a.

(13) מְרִיסוֹ, § 50. 2. The pointing of the Keri, (without Dagesh,) is doubtless the correct one.

(15) מְרִיסוֹ, Imp. of מָרַס, § 18. 2.

## CHAP. VI.

(5) וְיִרְחֹק, Fut. of רָחַק.

(15) שִׁצִּיא, Pass. Part. Shaph. or Praet. Passive from שָׁצַע.

## No. IV. EZRA 7: 12—29.

(12) וְגָמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

(14) יִצְטָהוּ, for יִצְטָהוּ, pl. Part. from יָצַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

(24) נְהִינִים, strictly 2d Part. pl. from נָהַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

# VOCABULARY.

## א

- אב, אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אבוי; e. g. אבוי *thy father*, אבוי, *his father*, אבוי, *her father*, אבוי, *our father*, אבוי, *your (masc.) father*, אבוי, *your (fem.) father*, etc. Instead of אבוי, *my father*, which occurs only Dan. 5: 13, the emph. אבא is elsewhere universally employed. Plur. אבוי, const. אבוי, emph. אבוי, with suff. אבוי or אבוי *my fathers*, etc. with the suff. of either sing. or plur. nouns.
- אב emph. אבא, אבא and אבא m. Dec. IV. b. *fruit*.
- אבד *to perish*.—Aph. אבד and אבד *to destroy*; also intrans. *to perish*.—Hoph. אבד *to be destroyed*.
- אבן c. g. Dec. III. a. *a stone*.
- אגר m. Dec. III. a. *a reward*.
- אגרא f. Dec. VIII. a. *an epistle, a letter*.
- אזן adv. *then*. With ב prefixed, באזן, *idem*.
- אדם m. pr. n. *Adam*.
- אדם m. Dec. III. a. also אדם and אדם Dec. II. a. also אדם and אדם Dec. I. b. i. q. *דם blood*.
- אדמה f. Dec. VII. a. *the ground, the earth*.
- אדר m. Dec. I. a. *the month Adar*, part of February and March.
- אדר m. Dec. II. a. *a threshing-floor*.
- אדרגורין m. (found only in the plural), *chief judges, senators*.
- אדרבא adv. (i. q. ἀδράστα=ἀδράστως), *carefully, exactly*.
- אדרב c. g. Dec. II. a. (i. q. Heb. אדרב with א prosthetic,) *an arm*.
- אדרב adj. Dec. I. a. *other, another*.
- אדרב m. Dec. I. b. *doctrine, instruction*.
- אדרב m. Dec. I. b. *an artificer, workman; a maker*.
- אדרב and אדרב f. Dec. VII. c. *the making or doing any thing; the thing made or done*.
- אדרב m. Dec. I. b. *treasure; place of deposit*.
- אדרב m. Dec. III. d. *a way, access*.
- אדרב f. Dec. VII. a. *law*.
- אדרב and אדרב, 2d Part. אדרב, *to light, kindle*.
- אדרב i. q. אדרב.
- אדרב Fut. אדרב, Imp. אדרב, אדרב and אדרב, *to go; to depart*.
- אדרב m. *a brother*, irreg. emph. אדרב, with suff. אדרב or אדרב *my brother*; אדרב *thy brother*, אדרב (אדרב Gen. 4: 8. Jer. T.) *his brother*, etc. Plur. אדרב with suff. אדרב, *my brothers*, אדרב and אדרב, *thy brothers*, אדרב *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. אדרב, etc.
- אדרב *to lay hold of, take, take possession of*. Ithpe. pass.
- אדרב and אדרב f. Dec. VII. a. *taking possession, possession*.
- אדרב f. Dec. VII. a. (verbal from



הָאֵל to announce, to explain), explanation.

אֶחָדָה f. Dec. VII. a. an enigma.

אֶחָדָה f. Dec. VII. a. possession; inheritance.

אֶחָדָה prep. after.

אֶחָדָה Dec. VIII. c. and אֶחָדָה Dec. I. b. adj. other, another.

אֶחָדָה f. Dec. VIII. c. that which is last; extremity, end.

אֶחָדָה adv. אֶחָדָה at last.

אֶחָדָה m. pl. Dec. II. (from the

Persian <sup>سَتر</sup> *a satrap*, perhaps

with the prefix <sup>أش</sup> *excellence*), principal governors.

אֶחָדָה m. (in the sing. like Dec. I. pl. אֶחָדָה) brier; especially the hawthorn.

אֶחָדָה adv. how? אֶחָדָה idem.

אֶחָדָה m. Dec. 1. b. a tree.

אֶחָדָה f. Dec. VII. a. terror; fear.

אֶחָדָה conj. = Heb. אם if.

אֶחָדָה and אֶחָדָה, i. q. יָקָר, q. v.

אֶחָדָה or אֶחָדָה adv. of affirmation (= Heb. ישׁ,) there is, there are; there exists. אֶחָדָה I have. It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.

אֶחָדָה i. q. אֶחָדָה q. v.

אֶחָדָה to eat; to consume.

אֶחָדָה adv. not, especially before the future tense, expressing a prohibition, etc.

אֶחָדָה (Keri Ez. 5: 15,) and

אֶחָדָה dem. pron. these.

אֶחָדָה m. Dec. I. a. God. Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אֶחָדָה interj. i. q. אֶחָדָה, behold!

אֶחָדָה conj. if; interj. oh that, utinam!

אֶחָדָה as if.

אֶחָדָה and אֶחָדָה or אֶחָדָה unless, comp. of אֶחָדָה, and the enclitic syllable פֶּן; i. q. אֶחָדָה, if.

אֶחָדָה and אֶחָדָה, or fully written אֶחָדָה and אֶחָדָה, dem. pron. plur. masc. these; those.

אֶחָדָה and אֶחָדָה m. Dec. III. a. a thousand.

אֶחָדָה f. irreg. emph. אֶחָדָה; with suff. אֶחָדָה, etc.; plur. אֶחָדָה; with suff. אֶחָדָה, (and with masc. form אֶחָדָה,) a mother.

אֶחָדָה conj. if.

אֶחָדָה f. irreg. (in the sing. like Dec. VIII. a. but in pause אֶחָדָה; in the plur. אֶחָדָה, אֶחָדָה, etc.) a nurse; a maid.

אֶחָדָה and אֶחָדָה fem. Dec. VII. a. in sing.; plur. אֶחָדָה Dec. IV. a. a cubit.

אֶחָדָה f. plur. אֶחָדָה, a people, nation.

אֶחָדָה Aph. אֶחָדָה to believe; with בּ to confide in, trust in. Pass. part. אֶחָדָה certain, true; faithful.

אֶחָדָה to speak, say; to command.

אֶחָדָה m. Dec. II. a. a lamb.

אֶחָדָה adj. Dec. VII. b. strong.

אֶחָדָה adv. where? whither? מֶהָ whence?

אֶחָדָה, less frequently אֶחָדָה and אֶחָדָה, pers. pron. com. gen. I.—Pl. אֶחָדָה we.

אֶחָדָה pers. pron. 3d pl. m. they; them.

אֶחָדָה and אֶחָדָה adj. and sub. Dec. I. a. violent; a violent person; a robber.

אֶחָדָה to constrain, compel; to oppress the mind, occasion anxiety.

אֶחָדָה m. Dec. III. a. i. q. אֶחָדָה, face, countenance. Dual and Plural idem.

אֶחָדָה, אֶחָדָה, and by Aphaeresis אֶחָדָה

m. irreg. emph. אֶחָדָה Gen.

3: 20. Pseudo-Jon.; plur. אֶחָדָה

and אֶחָדָה; const. אֶחָדָה; man.—

אֶחָדָה idem.

אֶחָדָה, (in Bibl. Chal. אֶחָדָה, pointed like the other form which is employed in the Targums, with הָ in otio. The writers doubtless pronounced it, in analogy with the Hebrew, אֶחָדָה.) pers. pron. com. gen. thou.

אֶחָדָה, i. q. אֶחָדָה, ye.

אֶחָדָה and אֶחָדָה f. Dec. VII. c. a medicine, something salutary.

אֶחָדָה m. Dec. I. a. band, fetter.

אֶחָדָה m. irreg. emph. אֶחָדָה; pl. אֶחָדָה, etc.; a physician.

**אַסנאַפּער** m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4: 10. Comp. v. 2.

**אַספּרָנאַ** (milel) adv. *speedily*.

**אַסר** m. Dec. I. a. *prohibition; obligation*.

**אַסרָא** f. Dec. VII. a. *chain, band*.

**אַסר־חֲדָדוֹן** m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

**אַסרָט** m. Dec. I. b. (from the Latin *strata*), *street, way, path*.

**אַס** (by a double commutation i. q. Heb. **אַץ**) m. Dec. I. a. *wood*.

I. **אַה** conj. *also*.

II. **אַה** (contr. from **אַנַה**) m. Dec. IV. a. *face, countenance*.—**אַפִּי בְּרָא** *surface of the field, i. e. simply the field*.

**אַפְּרִסְיָא** m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.

**אַפְּרִסְכִּינָא** m. pl. and

**אַפְּרִסְתִּיכִינָא** m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4: 9.

**אַפְחַס** (only Ez. 4: 13.) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by **תּוֹצְאוֹת**, *expenses*; R. Sol. Jarchi by **מַס**, *tribute*.

**אַפְצַב** f. Dec. II. a. (Pl. **אָפְצַבִּים** and **אָפְצַבִּי**) *finger*; with **רֶגֶל**, *toe*.

**אַפְצַבְלִי** f. Dec. VIII. c. (Greek **στολή**), pl. **אַפְצַבְלִיָּם**, *robe, garment*.

**אַרְבַּע** f. **אַרְבַּעָה** m. num. adj. Dec. II. a. *four*.

**אַרְגָּוִן** adj. Dec. I. b. *purple*. Heb. **אַרְגָּמָן**, Syr. **أرجوان**, Arabic

**أرجوان**.

**אַרִּי** interj. *lo! behold!*

**אַרָה** f. Dec. III. d. (pl. generally **אַרְהוֹן**) *journey; way, path*.

**אַרִּי** and **אַרְיָה** m. irreg. emph. **אַרְיָא**; plur. **אַרְיָנִים**, emph.

**אַרְיֹנָא**, *a lion*.

**אַרִּי** conj. *because; that*.

**אַרְיָן** adj. Dec. I. a. *fit, suitable, proper*, verbal from **אַרָה** *to be prolonged, to be long*; in Talm. *to prepare, adapt*.

**אַרְכָה** f. Dec. VII. a. *prolongation, continuation*.

**אַרְכִּיבָה** f. Dec. VII. a. *knee*.

**אַרְסָא** and **אַרְיָסָא** f. Dec. VII. a. *poison*.

I. **אַרְע** e. g. Dec. III. a. *the earth*, i. q. Heb. **אַרְץ**, Gr. Introd. 4. note 2.

II. **אַרְע** adv. *below*; with **מִן**, *inferior*, Dan. 2: 39. Hence

**אַרְעִי** f. Dec. VII. b. *what is lowest, bottom*.

**אַרְקָא** c. g. Dec. III. a. (i. q. **אַרְע**) *earth*. In the biblical Chaldee only Jer. 10: 11. but frequent in the Targums.

**אַשָׁא**, **אַשָׁא** m. Dec. IV. b. and

**אַשָׁא** f. Dec. VII. a. *fire*.

**אַשָׁא** m. Dec. IV. c. *foundation*.

**אַשָׁף** m. Dec. I. a. and

**אַשָׁף** m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.

**אַשָׁרָן** m. Dec. III. a. *a wall*.

**אַשְׁתָּא** with prosthetic **א**, i. q. **שְׁתָּא** *to drink*.

**אַשְׁתְּדִיר** m. Dec. I. a. *rebellion*.

**אַתָּה** m. Dec. I. a. *a sign*.

**אַתָּה** pers. pron. 2d p. sing. m, *thou*.

**אַתָּה** Fut. **יָבִיחִי**, **יָבִיחִי**, etc. *to come*.

Aph. **אַתָּה** and in the bibl. Chaldee **יָבִיחִי** *to cause to come, bring*. Pass. of a peculiar form, (a kind of Hophal), **יָבִיחִי** *to be brought*, Dan. 3: 13. 6: 18.

**אַתָּה** f. (In sing. Dec. VII. a. but in pause **אַתָּה**; Pl. **נְשִׁינָא** Dec. II. a.) *a woman; a wife*.

I. **אַתָּה** pers. pron. 2. pl. m. *ye; you*.

II. **אַתָּה** c. g. Dec. I. a. *furnace, oven*.

אָהר m. Dec. III. a. a place.—אָהר *where*.

## ב

- ב prep. *in; by; with*.  
 באַש adj. Dec. I. a. fem. באַש Dec. VII. a. *evil, wicked*.  
 באַש to be bad. באַש צו *to displease*.  
 Aph. to do in a bad or disagreeable manner.  
 באַהר prep. i. q. באַהר *after*.  
 באַנן prep. on account of. באַנן conj. *because*.  
 באַלל idem. באַלל מן *because; so that*. באַלל מן *why?*  
 באַרל idem. באַרל דאָ *so that; that, ut*.  
 באַק to inquire, investigate.  
 באַר Pa. to scatter, disperse.  
 באַרל f. Dec. VII. c. *haste, quickness*.  
 באַרל *quickly*.  
 I. באַרל Pa. to terrify. Ithpa. pass.  
 II. באַרל Pa. to hasten. Ithpe. Inf. *האָבאָרל*, as a noun, *haste*.  
 באַהא f. Dec. VIII. a. and  
 באַהא f. Dec. VII. a. *shame; modesty*.  
 באַה to lodge, pass a night.  
 באַז to spoil, plunder; to depopulate.  
 באַז adj. Dec. I. a. *choice, excellent*.  
 באַ sep. prep. i. q. ב. *in, etc.* See also under *בית*.  
 באַ and באַי prep. *between, among*.  
 It takes the suffixes of both singular and plural nouns.  
 באַה f. Dec. VII. a. *understanding, intelligence*.  
 באַה f. Dec. VII. a. *palace*.  
 באַש adj. Dec. I. a. *bad, evil*.  
 באַ m. irreg. Emph. באַה, *בית*, (Ex. 7:21. Pseudo-Jon.); const. *בית*; plur. *ביתין* etc. like Dec. IV. *a house; the place in which any thing is contained or kept*; e. g. *בית גזיא* *treasury*, *בית ספריא* *archives*.  
 באַ to weep.

בַּל m. Dec. I. a. *heart*.

בַּל to wear out; met. to afflict, oppress. Pa. idem.

בַּל verbal from בַּל, *excise, tax on articles consumed*.

בַּן (In the Targums found only in the plural), see בַּר.

בַּנָּה to build; to rebuild, restore. Ithpe. pass.

בַּנָּה m. Dec. I. a. *building, structure*, verbal from בַּנָּה.

בַּנָּס to be angry.

בַּסוּרָא f. Dec. VII. a. *message, announcement*.

בַּעַר to seek; to ask, request.

בַּעַר f. Dec. VII. c. *request, petition*.  
 בַּעַר is taken as an adv. or interj. *I entreat, quæso*; often followed by מן; as *בַּעַר מן, I beseech thee*.

בַּעַר m. Dec. I. a. *a brute; cattle; beasts of burden*.

בַּעַל or בַּעַל m. Dec. III. a. *lord, master; husband*.

בַּעַר and Pa. בַּעַר to burn; to consume.

בַּקְעָה f. Dec. VII. a. *valley*.

בַּקַּר Pa. to seek, search. Ithpa. idem.

בַּר or בַּר m. *a son*, irreg. emph. בַּר, with suff. בַּר, plur. בַּרין (from בַּר), emph. בַּר, (with prosthetic א, אַבְנָא, ) const. בַּר; with suff. בַּר, or בַּר, or בַּר. In various combinations it has the force of the Heb. בַּר q. v. in Lex. Heb.

בַּר, בַּר without, (*foras*, =Heb. חוץ); בַּר מן prep. *besides, except*; as a subst. *that which is without, the field*.

בַּר to create. Ithpe. pass.

בַּר to kneel. Pa. בַּר to bless, praise.

בַּר and בַּר f. Dec. III. b. *knee*.

בַּר and בַּר f. Dec. VII. a. *blessing, benediction*.

בַּר adv. *certainly; indeed; also, moreover*; conj. *yet, but*.

בַּשׁ m. Dec. III. b. *flesh*.

בַּת m. Dec. IV. a. *bath, a liquid*

measure, equal to seven and a half gallons.

בַּת f. *a daughter*, irreg. Emph. בַּתְּחָא (comp. Syr. ܒܬܐ), const. בַּת, with suff. בַּתְּךָ; pl. בָּתָן, (from בָּתָא; const. בָּתָא; emph. בַּתְּחָא. pl. m. Dec. I. a. *virginity*. בַּתְּךָ prep. *after*. With suff. it takes a plur. form; as בַּתְּרִי.

## ג

עַל m. Dec. IV. a. *back*; *surface*. עַלְּ and עַלְּי upon.

עַלְּ and עַלְּי, (with suff. עַלְּי) prep. *with*; *subject to*, *penes*.

עַל m. Dec. IV. c. *pit*, *den*; *pit for water*, *cistern*.

עֲזָרָא f. Dec. VII. a. *courage*; *strength*; *power*.

עֲזָרָא m. Dec. III. a. (Pl. עֲזָרִין and עֲזָרָא as if from עֲזָר.) *a man*; *a male*.

עֲזָרִין (with the flat pronunciation), i. q. עֲזָרִין.

עֲזָרָא to cut off; to cut down a tree.

עֲזָרָא e. g. Dec. III. a. Pl. עֲזָרִין and עֲזָרָא, *a kid*.

עֲזָרָא or עֲזָרָא m. irreg. const. עֲזָרָא; with suff. עֲזָרָא, עֲזָרָא, *midst*. — עֲזָרָא among; in.

עֲזָרָא idem.

עֲזָרָא f. Dec. VII. a. *pride*.

עֲזָרָא and Aph. עֲזָרָא to go forth; to burst or break forth.

עֲזָרָא m. Dec. I. b. *treasurer*. Pl. עֲזָרִין and עֲזָרָא.

עֲזָרָא (not found in abs. sing.) m. Dec. II. a. *a coal*.

עֲזָרָא m. Dec. I. a. *threatener*; *avenger*. עֲזָרָא to cut off; to decree. Ithpe. to be cut off, detached.

עֲזָרָא m. Dec. II. a. *astrologer*, *diviner*, lit. Part. from עֲזָרָא, *one who utters a decree*. Comp. also עֲזָרָא, *fate*.

עֲזָרָא f. Dec. VII. a. *decree*; *thing decreed*.

עֲזָרָא to laugh; to deride.

עֲזָרָא or עֲזָרָא m. irreg. (pl. עֲזָרִיות) *a valley*.

עֲזָרָא or עֲזָרָא, (compounded of עֲזָרָא and עֲזָרָא prop. n.) *the valley of Hinnom*, where children were passed through the fire to Moloch; hence, met., *hell*, *the place of future and eternal punishment*.

עֲזָרָא m. Dec. I. a. *a stranger*, *a foreigner*.

עֲזָרָא m. Dec. I. a. *chalk*, *lime*; *plastering of a wall*.

עֲזָרָא, עֲזָרָא and עֲזָרָא to emigrate, go into captivity; to reveal, make manifest. Praet. Pass. עֲזָרָא and עֲזָרָא Dan. 2: 19, 30. Aph. עֲזָרָא to carry captive.

עֲזָרָא m. Dec. II. a. *wheel*.

עֲזָרָא f. Dec. VII. c. *captivity*.

עֲזָרָא m. found only in the phrase עֲזָרָא, prob. *lapis devolutionis*, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, *choice stones*.

עֲזָרָא adj. Dec. I. a. *perfect*.

עֲזָרָא m. Dec. IV. a. and

עֲזָרָא f. irreg. (emph. עֲזָרָא and עֲזָרָא, frequently in Targ. Pseudo-Jon. עֲזָרָא or עֲזָרָא, const. עֲזָרָא; pl. עֲזָרָא; a garden.

עֲזָרָא m. Dec. III. b. *treasure*.

עֲזָרָא m. Dec. IV. a. *wing*.

עֲזָרָא c. g. Dec. III. a. *a vine*; *a vineyard*.

עֲזָרָא and Pa. עֲזָרָא to excite, stir up.

עֲזָרָא Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.

עֲזָרָא m. Dec. III. a. *bone*.

עֲזָרָא f. pr. n. of a principal city among the Philistines, *Gath*.

## ד

ד rel. pron. = Heb. מִי, *who*, etc.; conj. *that*, *so that*; *because*, etc.; sign of the Possessive or Genitive case.

דא f. demonstr. pron. *this*; *that*.

דב m. Dec. IV. c. a bear.

דבב m. Dec. I. b. *enmity*. בעל דבבא an enemy.

דבבו f. Dec. VII. c. *enmity*.

דבה (comp. Gram. Intr. 4. note 2.) to offer sacrifices.

דבה m. Dec. III. b. *sacrifice*.

דבק to adhere, cleave to.

דבר and Pa. דבר to lead, conduct; to govern; to take, receive.

על דברה f. Dec. VII. a. *cause*. דברא so that.

דברא and דברא f. Dec. VII. a. a bee.

דבה m. Dec. III. a. *gold*.

דבה to deride.

דבש m. Dec. II. a. and דבש Dec. III. b. *honey*.

דוד m. pr. n. *David*.

דוד m. Dec. I. b. *memo* a memorial.

דון and דין to judge; to adjudge; to contend.

דוק to be broken in pieces.

דור to dwell.

דורא Dura, a plain in Babylonia, Dan. 3: 1.

דוש to tread under foot, trample upon; to crush.

דוה f. Dec. VIII. a. *concubine*.

Comp. Ar. **سَخَا** *subegit feminam*. דתל to fear. It refers both to reverence toward God, and to dread, as of an enemy, etc. Pa. דתל to terrify.

דחל f. Dec. VIII. a. *fear; terror*.

דחק to press, urge.

די = ד which see; also as a disjunctive, but; it is sometimes redundant like the Greek *ōti* in the beginning of an address, as Dan. 2: 25.

דיר and דיר signs of the Genitive case, contracted from דיר and דיר.

דין, i. q. דין, q. v.

דין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account, given by men*

of their actions in the day of judgment, Gen. 3: 18. Pseudo-Jon.; *punishment*.

דין m. Dec. I. a. a judge.

דינא m. pl. *Dinaïtes*, one of the nations which settled Samaria. Ez. 4: 9.

דיר m. Dec. I. an inhabitant; a sojourner, stranger.

דיר m. Dec. III. c. *treading under foot*.

דך m. דך f. and דכן c. g. demon. pron. *this*.

דבר (Heb. זכר, Intr. 4. note 2.) to remember.

דבר m. Dec. III. b. a ram.

דבר f. Dec. VII. a. and

דבר m. Dec. I. b. *record, memorial, history*.

דלסור or דלאור m. Dec. I. a. (Lat. delator,) *calumniator; accuser*.

דלא adv. *that not, lest*. comp. דלא.

דלך to burn, intrans.

דם m. Dec. II. a. *blood*.

דמא to resemble. Pa. id.; to think.

דמך to sleep.

דן m. Dec. I. a. age, generation.

דנה and דנה dem. pr. c. g. *this; that*.

דניאל m. pr. n. *Daniel*.

דעך to go out, be extinguished.

דק to be broken in pieces. Aph. דק and in the biblical Chaldee דק to break in pieces.

דך m. Dec. I. a. age, generation.

דך m. Dec. I. b. a thistle.

דרינ m. pr. n. *Darius*.

דרי i. q. Heb. זרוע, m. Dec. III. a. and דרי Dec. I. a. the arm.

דך f. Dec. I. law; decree; purpose; דך אלהא religion, Dan. 6: 6.

דחא m. Dec. III. b. *young tender herb*.

דחבר m. pl. דחברין, *jurisconsultus*, a person skilled in law, judge, a Persian word.

ה interrogative prefix, as in Hebrew.

וְהִנֵּה and הִנֵּה interj. *behold!*

מִן הַמִּלְחָמָה m. pl. *minister of state*, a Persian word.

הַלְלוּ (Gr. ὑμῶν) m. Dec. I. a. *a low person, plebeian*.—As an adj. *low, vulgar*.

הִדְּם Pa. *to tear in pieces; to divide*.  
הִדְּם m. Dec. I. a. *piece, fragment*.

הִנֵּן i. q. הֵן; adv. *then*.

הִדְּר Pa. הִדְּר *to honor*.

הָיָה, הִיָּה, and הָיָה, *to be*. Fut. הָיָה, apoc. הָיָה, הָיָה, etc. Fut. with הָ prefixed drops its preformative הָ, and is employed in an optative or subjunctive sense; e. g. הָיָה, *that they might be*, Dan. 6: 2, 3. See Gram. § 23, note, and § 50. 2.

הוּא pron. pers. and demonst. m. *he; this; that*.

הִיָּה fut. הִיָּה *to go*.

הִיא pron. pers. and demonst. f. *she; it; this; that*.

הִיָּה dem. pron. i. q. הֵן; adv. *then*.

הִיָּה adv. and conj. *as; as if*. הִיָּה and הִיָּה id.

הִיָּה m. Dec. II. a. *temple; palace*.

הִיָּה, see הִיָּה.

הִיָּה *to walk*. Paël and Ithpaal, id.

הִיָּה m. Dec. I. a. *toll* paid by passengers, verbal from הִיָּה.

הִיָּה and הִיָּה adv. *hither*.

הִיָּה and הִיָּה m. pl. pers. pron. 3d pers. *they*.

הִיָּה or הִיָּה m. Dec. I. a. *chain* for the neck or arm. Syr. idem.

הִיָּה adv. i. q. הֵן *where?*

הִיָּה conj. and adv. *if; sign of a question (= הֵן) an, num; הֵן.... or whether.... or*.

הִיָּה *to turn*. Ithpe. refl.

הִיָּה m. Dec. I. a. *thought, musing, cogitation*.

הִיָּה, see הִיָּה.

7

7 conj. *and; but; &c.* as in Hebrew.

But *Vav conversive* does not appear in Chaldee.

7

\*

זָבַן *to buy; to gain*; Pa. זָבַן *to sell*; Ithpa. זָבַן *to be sold; to be bought*.

זָבִיר adj. Dec. I. a. *prudent, cautious*. Lit. *enlightened*, 2d part. Peal from זָהַר *to shine*.

זָוַן *to feed, to nourish*. Itaph. pass. זָוַע *to tremble, be afraid*.

זָרִי Aph. זָרִי *to be proud, to act proudly*.

זָרִי m. Dec. I. a. *splendor, brightness*. זָרִי Dan. 4: 33. lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זָכָה *to be clean, pure; to be just, innocent*.

זָכוּ f. Dec. VII. c. and זָכוּ Dec. VIII. c. *purity; justice; righteousness*.

זָכָר adj. Dec. VI. *pure, innocent*.

זָעָא f. Dec. VII. a. *sweat*.

זָמַן m. Dec. III. b. *time, period of time*.

זָמַן Pa. *to appoint, prepare*. Ithpa. זָמַן *to concert, agree together*.

Aph. זָמַן idem, Dan. 2: 9, Keithib.

זָמַר m. Dec. I. a. *music*.

זָמַר m. Dec. I. a. *singer, musician*.

זָן m. Dec. II. a. *species, sort*.

זָעִיר adj. Dec. I. a. and adv. *little, a little*.

זָעַק *to cry out*.

זָקִיק m. Dec. I. a. *a spark*.

זָקַן *to elevate; to suspend*, as a malefactor on a gallows or cross.

זָרִי m. Dec. III. a. *a girdle*.

זָרַע m. Dec. III. a. and

זָרַע Dec. VII. b. *seed; posterity; family; plur. families*.

## ח

חבלה f. Dec. VII. a. *injury, hurt*.  
 חביב and חביב adj. Dec. I. *beloved*.  
 חבל Pa. *to injure; to destroy, waste, overthrow*. Ithpa. *to be destroyed*.  
 חבל m. pr. n. *Abel*.  
 חבל m. Dec. I. a. and  
 חבל m. Dec. III. a. *hurt, injury*.  
 חביר and חביר m. Dec. III. a. *a companion*.  
 חביר *to associate, unite; to put together, compose*. Ithpa. *to associate themselves, join together*.  
 חברה f. Dec. VII. a. fem. of חביר, *female companion*.  
 חד, in pause חדר, fem. חדרה, num. adj. *one; first; before* numerals, *time, times; e. g. חד שנה על, seven times more than, lit. seven times above, Dan. 3: 19*.  
 I. חרה adv. once. כחרה together. לחרה *very much, exceedingly*.  
 II. חרה *to rejoice, be joyful*. Aph. *to cause to rejoice, to please, gratify*.  
 חרה f. Dec. VII. a. *joy, gladness*.  
 חרין m. plur. Dec. II. b. *breast*.  
 חרת adj. Dec. III. a. (i. q. Heb. חרש) *new*.  
 חרה and חרי *to tell, declare; to make manifest*. Aph. *idem*.  
 חוב m. Dec. I. a. and  
 חובא f. Dec. VII. a. *guilt, crime; debt*.  
 חור *to speak in enigmas; to propose* (a riddle).  
 חורא f. Dec. VII. a. and  
 חורי f. Dec. VII. b. *a riddle, an enigma*.  
 חוה f. pr. n. *Eve*.  
 חוט *to sew*. Aph. *to repair; e. g. a wall, Ez. 4: 12*.  
 חוטר m. Dec. III. d. *a staff, a rod*.  
 חורא and חורא m. irreg. Pl. חורא; *a serpent*.  
 חול and חול adj. Dec. I. a. *profane; common*.  
 חולא m. emph. (found only in this

form and with suff. חולאי); *sweetness*.

חור adj. Dec. I. a. *white*.  
 חושבן m. Dec. I. b. and  
 חושבן m. Dec. II. a. *act of thinking; reckoning; account*.  
 חזא *to see*.  
 חזן m. Dec. III. c. *vision; aspect, appearance*.  
 חזון f. Dec. VII. c. and חזון Dec. VIII. c. (with suff. חזונה Dan. 4: 8.) *idem*.  
 חטא m. (pl. חטאים), const. חטאי, with suff. חטאיו, *a sin*.  
 חטא *to err, to sin*.  
 חטאה f. Dec. IX. *a sin-offering*.  
 חטוף m. Dec. I. a. *violence; plunder, rapine*.  
 חטט *to sew*, Pa. *idem*.  
 חי adj. Dec. IV. a. *living*.  
 חיה and חיה *to live*. Aph. part. בחיה *preserving alive*.  
 חיה f. Dec. VII. a. *beast, animal*.  
 חייה pl. m. Dec. I. a. (But חיים and חיה occur instead of the regular absolute form.) *life*.  
 חייל m. Dec. III. d. *strength; a host*.  
 חכם adj. Dec. I. a. *wise; as a noun, wise man, magian*.  
 חכם and Paël חכם and חכים *to be wise; to understand*.  
 חכמה or חכמה (pron. hhukhmā) f. Dec. VII. a. *wisdom*.  
 חלי and חלי adj. Dec. III. *sweet*.  
 חלם m. Dec. III. c. *a dream*.  
 חלל *to change; to be changed; to pass through; to pass, spoken of time*.  
 חלה, חלה, (in the Jerusalem dialect חלה and חלה) prep. *instead of*.  
 חלק m. Dec. I. a. *part, lot*.  
 חם m. *a father-in-law, irreg. with suff. חמה, חמה*.  
 חמא *to contemplate; to see*.  
 חמא and חמא f. Dec. VIII. a. *heat; anger*.  
 חמצ *to vex; to grieve*.

חמר m. Dec. III. a. wine.

חגבין m. pl. wheat.

חגבה f. Dec. VII. a. dedication, consecration.

חנן to compassionate, show favor to. Ithpa. to pray, make supplication.

חסיר adj. Dec. I. a. defective.

חסן and Aph. אחסן to possess, to have in possession.

חסן m. Dec. III. b. power, might.

חסה m. Dec. III. a. clay; potter's work.

חסר to be deficient or lacking. Pa. to diminish; to depress.

הצר m. Dec. III. a. harvest.

הצה and Aph. to urge, hasten. Part. Aph. מהצה urgent, hasty.

חקל m. Dec. III. a. a field.

חרב f. Dec. III. a. a sword.

חרטמין m. pl. Dec. IV. c. diviners, Magians, from the Persian

خرمند, a wise man; or from

Heb. חרט, persons skilled in hieroglyphics.

חרב to singe, burn. Ithpa. Pass.

חרץ m. Dec. III. a. loin, thigh.

חרר to burn; to be hot.

חשל to think; to reckon to the account of any one, to impute. Pa. to regard. Ithpa. pass.

חשוך m. Dec. I. a. darkness.

חשוך and חשיך adj. Dec. I. a. poor, indigent.

חשה to think necessary, with ל and Inf.; to be necessary.

חשל to be thin; to make thin or small; to crush. Pa. idem.

חתם to seal.

## ט

טאב to be glad, joyful.

טב adj. Dec. I. a. fem. טבה Dec. VII. a. good; beautiful.

טבח m. Dec. I. a. executioner, armed attendant.

טוב m. Dec. I. a. goodness, excellence; happiness.

טור m. Dec. I. a. a mountain; a rock. Heb. צור.

טרת adj. fasting. Ar. طوي to fast.

טיל Pa. to go out; to walk abroad. Palpel טלטל to cast out; to remove.

טין m. Dec. I. a. clay.

טל m. Dec. IV. a. dew.

טלי m. irreg. emph. טליא; plur.

טלון, טלירן, טליא; emph. טליא, טלני; with suff. טלירי Gen. 22: 3. Pseudo-Jon.; a boy, a servant.

טל to hide. Aph. to recline for rest under the shade.

טלק to throw away.

טמר and Pa. טמר to hide. Ithpa.

אטמר and אטימר, and Ithpa. אטמר, to hide one's self.

טעה to err, to wander. Aph. to cause to err, to seduce.

טעם to taste; to eat. Pa. to give to eat, to feed.

טעם and טעם m. Dec. III. a. taste, particularly pleasant taste; wisdom, Dan. 2: 14; command, edict; cause for trial, Ez. 5: 5; reckoning, account, Dan. 6: 3; regard, respect; טעם טעם, to regard, Dan. 3: 12. בעל טעם, chancellor, lit. master of decrees.

I. טפר m. Dec. III. b. nail, of a human finger or toe; claw.

II. טפר m. Dec. III. emph. טופרא, the blatta, a shell-fish of a purple colour.

טרי to expel, drive out.

טרף m. Dec. III. a. a leaf.

טרפליא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4: 9. LXX. Ταφφαλοι.

## י

יבל Aph. דריבל to bring.

יבשה f. Dec. III. c. the dry land.

יד f. a hand, irreg. Emph. ידא and with א prosthetic אידא, with suff.



יָדָה, יָדָה (אִידִי) Prov. 21: 1.)  
 יָדָה, יָדָה; (dual יָדָה); plur.  
 יָדָה.  
 יָדָה Aph. Part. מְדוֹנָה and מוֹנָה  
 praying, praising.  
 יָדַע to know; to understand. Aph.  
 יָדַע to shew, declare, make known.  
 יָתַב to give; hence to set, place. Ith-  
 pa. pass.; to be given up.  
 יְהוּד m. Dec. I. a. the Jewish people,  
 the Jews.  
 יְהוּדָה m. proper name, Judah.  
 יְהוּדִי m. Dec. VI. a Jew. Pl. emph.  
 יְהוּדִיָּא.  
 יוֹם m. Dec. I. a. a day. Pl. const.  
 fem. יוֹמָה and masc. יוֹמִי.  
 יוֹנֵק m. Dec. II. a. a sucking child,  
 suckling.  
 יוֹסֵף m. proper name, Joseph.  
 יוֹחִיד Dec. I. or יוֹחִידָא adj. Dec.  
 VI. only, alone.  
 יוֹטֵב Fut. יוֹטֵב to be good; to seem  
 good, עַל to any one, to be pleasing.  
 יי an abbreviation. See Chrestoma-  
 thy p. 132.  
 יָכַל and יָכַל, Fut. יָכַל (and like  
 the Heb. יָכַל Jud. 14: 13.) to be  
 able; to prevail.  
 יָלַד to bear, bring forth; sometimes  
 to beget.  
 יָם m. Dec. IV. a. a sea, the sea.  
 יוֹסֵף to add. Hoph. Heb. form, יוֹסֵף  
 to be added.  
 יָעַץ to advise, counsel. Part. a coun-  
 sellor. Ithpa. to consult together.  
 יַעֲקֹב m. proper name, Jacob.  
 יָפֶת m. Dec. III. a. proper name,  
 Japheth.  
 יָצָא Shaphel יָצָא and יָצָא to fin-  
 ish.  
 יָצַב to be certain, true. Pa. to tell the  
 truth.  
 יָצִיב adj. Dec. I. a. true, certain; con-  
 firmed, valid. מִן יָצִיב certainly,  
 of a truth.  
 יָקַד to burn (neut.), be consumed.  
 Aph. to burn (act.), consume.  
 יָקַדָּה f. Dec. VII. a. burning.

יָקָר adj. Dec. I. a. hard, difficult;  
 honored, honorable, noble.  
 יָקָר to be or be esteemed honorable or  
 valuable; i. q. Pa. to honor. Aph.  
 idem.  
 יָקָר m. Dec. I. b. honor; splendor;  
 glory. Sometimes it has א prost-  
 thetic.  
 יְרוּשָׁלַם and יְרוּשָׁלַם Jerusalem.  
 יָרַח m. Dec. III. a. month.  
 יָרֵךְ f. Dec. III. a. pl. יָרֵךְ, thigh.  
 יִשְׂרָאֵל m. proper name, Israel; the  
 people of Israel.  
 יָשַׁם in Peal not used. Aph.  
 יָשַׁם to stretch forth, reach out.  
 יָה, Heb. אָה, sign of the Objective  
 or Accusative case.  
 יָתַב or יָתִיב to sit; to reside, stay.  
 Aph. הוֹתִיב to place, cause to  
 dwell.  
 יָתִיר adj. Dec. I. a. abundant, great,  
 eminent; adv. יָתִיר and יָתִירָה  
 very, exceedingly.  
 יָתַר to remain, be left. Pa. יָתַר  
 to make to abound, to cause abun-  
 dance.

## כ

כּ prep. and conj.; like; as, as  
 though.  
 כָּאֵב, כָּאֵב, כָּאֵב m. Dec. I.  
 a. grief, sorrow.  
 כָּזֵב adj. Dec. III. b. (i. q. Heb.  
 כָּזֵב), false.  
 כָּדִין and כָּדִין adv. (=Heb.  
 כָּא) now. וְכָדִין now therefore.  
 וְכָדִין adv. so, thus. id. בְּכָדִין  
 now therefore.  
 כָּה adv. now. עַד כָּה hitherto.  
 כָּהֵל to be able. Const. with הָ and  
 Inf.  
 כּוֹ f. Dec. IV. a. window.  
 כּוֹבֵן (only in. pl.) m. Dec. I. a.  
 thorns.  
 כּוֹכֵב, (sometimes written כּוֹכֵב),  
 m. Dec. II. a. a star.  
 כּוֹנֵן Pa. to confirm, establish; to make

*vigorous efforts.* Ithpa. pass. *also*, as Pa. *to endeavour earnestly.*  
כור m. Dec. I. a. *cor*, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.  
כפר m. Dec. II. a. *a talent.*  
כפר Kethib Ez. 7: 22. *idem.*  
כל, כָּל, כָּלָא, כָּלָא, adj. = Heb. כָּל, *all, the whole, every.*  
I. כָּל Shaph. שָׁכַל to *complete, finish.* Ishtaph. שָׁכַל pass.  
II. כָּל and Aph. אָכַל to *crown*; met. *to adorn.*  
כָּמָא and כָּמִי conj. and adv. *how! quam! as; like.*  
כָּן adv. *rightly; thus.* כָּן then; *therefore; thus.*  
כָּנָן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.  
כָּנָר and כָּנֶר m. Dec. I. *a harp.* Gr. κυρία, Lat. cinyra, generally considered to have been a plaintive instrument.  
כָּנָמָא adv. i. q. כָּן *thus.*  
כָּנָן (Milel) m. proper name, *Canaan.*  
כָּבֵשׁ to *collect, act.* Ithpe. *to assemble, to meet.*  
כָּשְׁדִי m. Dec. VI. i. q. כָּשְׁדִי *a Chaldean.*  
כָּסָא and כָּסִי to *lie hid, to be concealed.* Pa. *to hide, conceal*; i. q. Peal.  
כָּסוּף m. Dec. I. a. *a feeling of shame; ignominy.*  
כָּסֶף m. Dec. III. a. *silver.*  
כָּעַן adv. *now.* כָּעַן until *now.*  
כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*  
כָּפַח to *hunger.* Aph. *to cause or suffer another to be hungry.*  
כָּפַח Pa. *to wash; to purify ceremonially; to atone, make expiation.*  
כָּפַח to *bind.* Pa. *idem.*

כָּרָא to *be grieved.* Ithpe. and Ithpa. *idem.*  
כָּרְבָּא f. Dec. VIII. a. *mantle, cloak.*  
כָּרֹוב m. Dec. I. a. *a cherub.*  
כָּרוֹז m. Dec. I. a. *herald.*  
כָּרוֹז to *proclaim, make proclamation.* Aph. *idem.*  
כָּרֶם m. Dec. III. a. *a vineyard.*  
כָּרֶסֶא m. Dec. V. a. *a throne.* Pl. כָּרֶסֶן.  
כָּשְׁדִי m. Dec. VI. pl. כָּשְׁדִי, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*  
כָּשֶׁר to *be right; to be fit; to be agreeable, to please.*  
כָּשֶׁר and כָּשֶׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*  
כָּתַב to *write.*  
כָּתַב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7: 22.  
כָּתֹל and כָּתֹל m. Dec. III. e. *a wall.*

ל

ל prep. as in Hebrew, *to; for; of;* לָּ... בין *between—and.*  
לָּ adv. *not; nothing,* Dan. 4: 32.  
לָּהּ and לָּהּ *nonne? also, ecce! lo!* Gram. § 68. 3.  
לָּהּ and לָּהּ, see לָּהּ and לָּהּ.  
לָּב or לָּב m. *the heart,* irreg. Emph. לָּבָא; with suff. לָּבִי, לָּבִי, etc.; plur. emph. לָּבִיָּא; with suff. לָּבִיָּהּ.  
לָּבוֹשׁ m. Dec. I. a. *clothing; a garment.*  
לָּבִיבִין f. plur. *plants; flowers.*  
לָּבֵשׁ to *clothe one's self.* Aph. *to clothe.*  
לָּהּ conj. *therefore,* with prosthetic לָּ, comp. of לָּהּ and לָּהּ, *except* (comp. Lat. nisi); *but, sed.*  
לָּוֶה to *curse.*  
לָּוִי m. Dec. VI. *a Levite.* Plur. לָּוִיָּא.

לְיוֹתָן m. a sea-monster, according to Buxtorf, *the grampus*.

לְיוֹתָן prep. to; toward; with.

לַיְלָה and לַיְלָה m. irreg. emph. לַיְלָה; plur. לַיְלָה; night.

לֹא a contraction for לֹא אֵיךְ, there is not; there are not.

לְחֹדֶד adv. and prep. alone; only; also. It is strictly a noun, *loneliness*; hence with בְּ, בְּלֹחֲדֹדִי, in his loneliness, i. e. he alone.

לֶחֶם m. Dec. III. a. bread.

לֶחֶם m. a feast, Dan. 5: 1.

לְחֹנָה f. Dec. VII. a. a concubine.

לֵמָּה and לָמָּה (as a noun, *nothing*), adv. not; lest. לֵמָּה דִּלְמָּה that not; lest.

לָבֶטֶט or לָאָט to labor, toil; to be fatigued with labor.

לָבֶטֶט or לָאָט f. Dec. VII. c. labor; fatigue.

לְעֹלָם adv. forever.

לִשָּׁן m. Dec. I. b. tongue.

## מ

מַ and before gutturals מַ, prefix, i. q. the sep. prep. מִן.

מָה or מַה (with Dagesh forte euphonic in the first letter of the next word,) interrog. pron. *what?*

It is sometimes used adverbially, *how?* also in exclamations *how!* *quàm!* מָה אֵין as; how! מָה and מָה *whither? why?* מָה דִּי that *which*.

מֵאָה fem. num. a hundred. Dual מֵאָהִין.

מֵאָהִין m. dual, scales, balance.

מֵאָהִין, more common orthography, מֵאָהִין, q. v.

מֵאָה and מֵאָה m. Dec. I. a. a vessel; an instrument; a garment, (=Heb. מֵאָה.)

מִבְּיָהוּ adj. Dec. I. b. shameful; ashamed.

מִבְּיָהוּ m. Dec. I. a. a fountain.

מִגִּלָּה f. Dec. VII. a. roll, book.

מִגִּלָּה Pa. to throw down, destroy.

מִגִּלָּה m. Dec. II. a. an altar.

מִגִּדָּה f. Dec. VII. a. tax, tribute. By a resolution of Dagesh forte into Nun, it is sometimes written מִגִּדָּה, Ez. 4: 13.

מִדְּוָר m. Dec. I. a. residence.

מִדְּוָר m. pr. n. Dec. VI. Media; a Mede.

מִדְּוָרָה f. Dec. VII. a. province; land, country.

מִדְּוָרָה or מִדְּוָרָה m. Dec. II. a. the east, (lit. the rising, viz. of the sun.)

מִדְּעַם (found only in this form) indef. pron. *any thing*.

מִדְּרָה m. Dec. I. a. dwelling, residence, i. q. מִדְּוָר.

מִדְּרָה see מִדְּוָר.

מִדְּרָה f. pr. n. Moriah, a hill in Jerusalem.

מִדְּוָה m. Dec. I. a. death; a deadly pestilence.

מִדְּוָה or מִדְּוָה to die.

מִדְּוָה, emph. מִדְּוָה food; sustenance.

מִדְּוָה and מִדְּוָה to strike; to wound. Pa.

מִדְּוָה idem; also to restrain. Ithpe. to be fastened or nailed, Ez. 6: 11.

מִדְּוָה and מִדְּוָה to come, arrive; to reach; with עַל, to come upon, befall; happen to a person.

מִדְּוָה f. Dec. VIII. a. course or class of the priests or Levites.

מִדְּוָה prep. on account of. מִדְּוָה because, since.

מִדְּוָה m. Dec. II. a. food.

מִדְּוָה or מִדְּוָה m. Dec. II. a. word, speech; command. With suff. it is sometimes reciprocal, like the Heb. מִדְּוָה. So מִדְּוָה דִּי the Lord, Jehovah.

מִדְּוָה pl. m. irreg., emph. מִדְּוָה, const. מִדְּוָה and sometimes מִדְּוָה, water, waters.

מִדְּוָה m. Dec. II. a verbal from יָשַׁר, a plain, a valley.

מִדְּוָה to depress, humble; to crush. Pa. idem.

מִדְּוָה to fill. Ithpe. pass.

מִדְּוָה m. Dec. I. b. an angel.

מלה f. Dec. VII. a. Pl. מליך, word, speech; thing.

מלה m. Dec. III. b. salt.

מלה denom. from the preceding, (in the Targums, to salt, to season with salt,) in bibl. Chaldee only Ez. 4: 14. Gesenius renders it to eat salt. According to the Hebrew commentators, Buxtorf, and others, the meaning would be to devastate, destroy, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מלה or מלך m. Dec. III. a. a king.

מלה m. Dec. III. b. advice, counsel.

מלה f. Dec. VII. a. a queen.

מלה f. Dec. VII. c. a kingdom; dominion, reign.

מלה Pa. to speak.

מן and מן interrog. pron. who? what?

מן whoever.

מן prep. from; of, out of; some of, (comp. the French du); because of; rather than, in preference to; after an adjective, than.—מן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מן־בירה, Gen. 49: 10, i. q. מן־בירה; מן־לקרמין, Gen. 3: 24. Jer. Targ. i. q. מן־מין because; since.—מן־צדק truly.—מן־קשם idem. With suffixes מן takes Dagesh forte; as מני.

מנה to number, reckon. Pa. מני to constitute, appoint.

מנה i. q. מדה, q. v.

מנה m. Dec. II. a. verbal from נדע, (i. q. Heb. מדע, the Dagesh forte being resolved into Nun. מנה also occurs in the Targums, e. g. Jer. 3: 15.) knowledge, intelligence; the understanding, the mind.

מנה i. q. מנה.

מנה m. Dec. I. b. rest; quietness, silence.

מנה f. Dec. VII. a. gift, offering; tribute.

מנה m. Dec. I. b. number.

מנה f. Dec. VIII. c. poverty, want.

מנה c. g. irreg. (with suff. מנה, pl. מנה or מנה,) the belly, venter. Pl.

idem.

מנה m. Dec. I. b. (verbal from עלל to enter,) setting of the sun. Pl. idem.

מנה m. Dec. II. a. distinction; division.

מנה m. Dec. II. a. a planting.

מנה f. Dec. VII. a. a command, injunction.

מנה f. Dec. VII. c. middle, midst.

מנה pr. n. Egypt.

מנה m. Dec. II. a. sanctuary, holy place.

מנה m. Dec. I. a. and

מנה m. Dec. II. b. lord. Syr. and Arab. idem.

מנה to rebel, to be rebellious.

מנה adj. Dec. I. a. rebellious.

מנה f. Dec. VII. c. correction; instruction.

מנה m. Dec. I. a. height, elevation.

מנה to pluck off.

מנה m. Dec. III. b. oil.

מנה m. Dec. I. a. (strictly 2d Part. from משה to anoint); anointed; Messiah.

מנה m. Dec. III. a. and b. skin.

מנה m. Dec. II. a. a bed.

מנה m. Dec. II. a. a dwelling; a tent.

מנה m. Dec. V. a. (strictly Inf. from שנה) a resting.

מנה f. Dec. VII. b. a flute, musical reed.

מנה in the biblical Chaldee, i. q.

מנה m. Dec. II. a. a feast; a banquet.

מנה f. Dec. V. a. desire; appetite. מנה to compare; to use similitudes.

Heb. משל.

מנה m. Dec. III. a. a parable, similitude; a sententious remark, a proverb.

מנה m. Dec. I. b. and מנה Dec. II. a. a gift; a reward. מנה a gift of a reward, i. e. the giving of a reward.

מנה f. Dec. VIII. a. (fem. of the preceding,) a present, gift.

נ

נבא Ithpa. אֶתְנַבֵּי to prophesy; to utter (a prophecy).  
 נבואה f. Dec. VII. a. prophecy; prediction.  
 נבזבזה f. Dec. VII. a. a present, gift; coll. gifts; plur. נְבֻזְבִּין.  
 נביא and נביא m. irreg. emph. נְבִיאָה; plur. נְבִיאִים; emph. נְבִיאָה and נְבִיאָה; with suff. נְבִיאִיךָ, נְבִיאִיךָ; a prophet.  
 נברשא f. Dec. VIII. a. candlestick.  
 נגר to flow.  
 נגד prep. over against; toward.  
 נגדין (found only in the plur. abs.) streams, rivers.  
 נה m. Dec. III. d. brightness, light, of the morning.  
 נגיד m. Dec. I. a. leader, chief, prince.  
 נרב Ithpa. אֶתְנַרְבֵּב to be willing; to do willingly; to give voluntarily. Inf. הִתְנַרְבֵּב as a noun, that which is given voluntarily, a free-will-offering.  
 נרבה m. Dec. I. b. row of stones; structure; wall.  
 נרד to flee.  
 נרד m. Dec. I. a. and in the biblical Chaldee with ה paragogic, נְרָדָה, sheath; hence by a metaphor, body, q. d. sheath of the soul.  
 נהור m. Dec. I. a. light.  
 נהירי f. Dec. VII. c. illumination, wisdom.  
 נהם to roar; to bellow; to groan.  
 נהיר to shine brightly. Pa. נְהִיר to enlighten. Ithpa. pass.  
 נהר m. Dec. III. a. a stream.  
 נוד to flee.  
 נודח to rest; Aphel אֶתְנִידֵחַ to cause to rest, to give rest.  
 נולח f. Dec. VII. c. and  
 נולי f. Dec. VII. b. a dunghill.  
 נון m. Dec. I. a. a fish.  
 נור m. Dec. I. a. fire.

נזק to suffer injury. Aph. אֶתְנַזֵּק or נִזְק to injure.  
 נחש m. Dec. I. a. brass.  
 נחה to descend, go down. Aph. אֶתְנַחֵה, Fut. יִחְהַ, Imp. אֶתְנַחֵה, to bring down, carry down; to deposit. Hoph. הִתְנַחֵה to be brought down, deposed.  
 נטור m. Dec. I. a. an observer, one who keeps (e.g. a law).  
 נסל to lift up, elevate.  
 נטר to keep, preserve; to observe, regard.  
 ניהח m. Dec. I. a. a sweet odour, hence an acceptable sacrifice.  
 נכס, נכס m. Dec. III. b. wealth; power, strength, of body or mind. Pl. riches.  
 נכה to bite.  
 נמר m. Dec. III. b. a leopard.  
 נסב to take; to receive.  
 נסח to take away, remove; to pull asunder. Ithpe. pass.  
 נסך and Pa. to pour out; to offer.  
 נסך m. Dec. III. b. libation, drink-offering.  
 נסך to ascend. Aph. הִתְנַסֵּךְ to take up, cause to ascend. Hoph. הִתְנַסֵּךְ pass. of Aph.  
 נפל Fut. יִפֹּל to fall; to fall down; to be thrown down; to fall out, happen.  
 נפק to go out, to depart; to come forth.  
 נפקא f. Dec. VII. a. expense, cost.  
 נפש or נפש c. g. Dec. III. a. and  
 נפשא f. Dec. VII. a. life; soul; self; a living being.  
 נצב m. Dec. III. b. a planting; a plant.  
 נצבא f. Dec. VII. a. strength, solidity, firmness.  
 נצה to quarrel, contend. Pa. id.  
 נצח to conquer, surpass, prevail over, be superior to. Ithpe. Pa. and Ithpa. idem.  
 נצל to liberate, deliver. Aph. idem.  
 נקא i. q.  
 נקרי adj. Dec. IV. b. pure.  
 נקש to smite, strike.

נָשָׂא *to take; to take away.* Ithpa. *to rise up against, with עַל.*

נָשָׂה *to forget; Ithp. to forget; to be forgotten.*

נְשָׁמָא f. Dec. VII. a. *breath, life.*

נֶשֶׁר m. Dec. III. b. *an eagle.*

נְשִׁחוֹן m. Dec. I. a. *letter, public letter.* Persian.

נָתַן *to give.* Gram. § 18. note 2.

נָתַר *to fall off, as leaves or fruit.*

Aph. *to shake or strip off.*

## ס

סַבְכָּא f. Gr. *σαμβύκη, sambuca, a three-cornered stringed instrument, similar to the harp.*

סָבַל *to erect.* Poal, *to be erected.*

סָבַר *to bear, sustain; to expect, Dan. 7: 25.; to consider; suppose; with ב, to hope in.*

סָגַא *to be numerous; to be increased.* Aph. *to cause to increase; to multiply.*

סָגַר *to fall prostrate, to worship, construed with ה.*

סָגִירָא m. Dec. I. a. *affliction.*

סָגִירָא adj. Dec. I. a. *much; many.*

סָגִירָא m. Dec. III. b. *deputy, governor.*

סָגִירָא *to shut up.*

סָגִירָא f. i. q. Greek *σαμφωρία, a bag-pipe.*

סָוָה m. Dec. I. a. *an end.*

סָוָה *to come to an end, to be fulfilled, spoken of a prediction.* Aph. *to put an end to any thing.*

סָוָה *to recede; to go aside.*

סָוִירָחַן m. Dec. I. b. *perverseness; a crime.*

סָוִירָחַן *to drive out, expel.*

סָוִירָחַן m. Dec. III. b. *side; extremity.*

סָוִירָחַן m. Dec. II. b. *the moon.*

סָוָה and סָוִירָחַן m. Dec. I. a. i. q. *an end, extremity.*

סָבַל *to understand.* Ithpa. *אֶסְבַּל to look at; to reflect; to consider; const. with ה, לָהּ, etc.*

סָבַן *to try, prove.* Ithpa. and Aph. *idem.*

סָבַל adj. Dec. II. a. *foolish, unwise.*

סָבַלְחָן or סָבַלְחָן adj. Dec. I. b. *intelligent; prudent.*

סָבַק or סָבַק *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*

סָבִירָא adj. Dec. I. a. *perverse.*

סָמְאֵל m. pr. n. *Sammæl, an evil angel, sometimes called the angel of death, and sometimes, prince of the air.*

סָמַךְ *to sustain.* Ithpe. passive.

סָמַךְ *to hate.*

סָמִירָא f. Dec. VII. a. *hatred.*

סָעַר *construed with ה, to aid, assist.* Pa. *idem.*

סָעַר m. Dec. III. a. and סָעִירָא or

סָעִירָא f. Dec. VIII. a. *support; aid; strength.*

סָעַר (=Heb. פָּקַד) *to visit; to inspect.*

סָפַר and סָפָר m. Dec. II. a. *a scribe; a learned man.* The emph. form is sometimes written סָפִירָא.

סָפָר m. Dec. III. b. *a book.*

סָפִירָא m. Dec. I. a. Plur. *wide oriental breeches.*

סָרִיקָא f. Dec. VII. c. *vanity; vacuity.*

סָרִיקָא m. Dec. II. b. *prefect, president.*

סָתַר Pa. *סָתַר to hide, to conceal; to destroy.* Compare the Greek *ἀφαιζω*, which has both these senses.

## ע

עָאן and עָן m. Dec. I. a. *collective noun, (i. q. Heb. צֹאן), sheep, flocks.*

עָבַר *to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen.* Ithpa. *idem.*

עָבַר m. Dec. III. a. *a servant.*

עָבִירָא f. Dec. VII. a. *work, labour; business.*

עָבַר *to go over; to transgress.* Aph.

- to send over, transmit; to transgress. עבר Dec. III. b. *that which is beyond*. עבר נהרא *the other side of the Euphrates*.
- עד prep. and conj. *to; until*. With suffixes it takes a plural form. עד-ל *while . . . not, before, antequam*.
- ערה or ערה *to pass away; with ב to go to, come upon; to pass away, be abolished, destroyed*. Aph. *to take away; to depose*.
- עדוי m. Dec. I. a. *conception*.
- עדן m. pr. n. *Eden, (pleasure)*.
- עדן c. g. Dec. I. b. *time; a year*.
- עזב m. Dec. I. b. *labor, work*.
- עוד adverb, *yet, further, moreover*. Sometimes it is a mere expletive.
- עוּרָא and עוּרָא f. pl. עוּרָא, *iniquity, perverseness, sin*.
- עולם m. Dec. I. a. *a boy; a young man*.
- עק *to be straitened, to be in difficulty*. Aph. נָעִיק *to molest, be hostile; to constrain*.
- עור only Dan. 2: 35. *chaff*. In Syr. and Ar. *idem*.
- עוֹשֶׁן m. Dec. II. a. *firmness, strength*.
- עֶזְקָא f. Dec. VII. a. *ring, seal-ring*.
- עֶזְרָא m. pr. n. *Ezra*.
- עֵצָא f. Dec. VII. a. *counsel, wisdom*, i. q. Heb. עֵצָה.
- עֵל and מֵעֵל adv. *above*. עֵלָא *idem*.
- עֵין c. g. Dec. III. d. *an eye; a fountain*. In the latter sense the plural is עֵינָן.
- עִין Pa. denom. *to look at; to examine with care*, comp. Eng. *to eye*.
- עיר m. Dec. I. a. *watcher, a name of angels, or of an order of angels*, Dan. 4: 10, 14, 20.
- על prep. *upon; above; concerning; besides; before; against; sometimes for לָ, to, toward, etc.*—על *because*.
- עֵלָא adv. *over, above, followed by מִן*.
- עֹלָה f. Dec. VIII. a. *burnt-offering*. Plur. עֹלֹת.
- עֹלָה f. Dec. VII. a. *occasion; pretext*.
- עֹלָי and עֹלָי or עֹלָי, forms of עֹל.
- עֹלִי adj. Dec. VI. *upper; highest*; emph. עֹלָא *the Most High*.
- עֹלִין m. Dec. I. a. *the Most High*. Plur. excel. עֹלִינָן *idem*.
- עֹלִי f. Dec. VII. b. *an upper chamber, a lodging chamber*.
- עָלָא *to go in, enter; (of the sun) to set*. Aph. וְהָעָלָא *to bring in*. Hoph. הָעָלָא *pass*.
- עָלָא m. Dec. II. a. and עָלָא m. Dec. III. a. *an age; eternity; the world*. עָלָא or עָלָא *for ever*.
- עֵלָמִי m. Dec. VI. Pl. עֵלָמִיָּא *an Elamite*.
- עֵלָע m. Dec. III. b. i. q. Heb. עֵלָע, *a rib; perhaps a tusk* Dan. 7: 5.
- עַם c. g. *a people*, irreg. sing. like Dec. IV. a. plur. עַמִּין, *emph.*
- עַמִּיָּא.
- עַם prep. *with; in*. Before suff. the ם takes Dagesh forte; as עַמִּי.
- עַמִּיק and עַמִּיק adj. Dec. I. a. *deep, unsearchable*.
- עַמִּל m. Dec. I. a. and עַמִּל Dec. III. a. *labor, toil*.
- עַמִּר m. Dec. III. a. i. q. Heb. עֲמִר, *wool*.
- עַנָּה *to answer; to speak in conversation, to begin to speak*.
- עַנָּן m. Dec. I. a. *a cloud*.
- עַנָּה m. Dec. III. a. *a bough, branch*.
- עַנֶּשׁ m. Dec. I. a. *mulct, fine*.
- עַנָּה m. Dec. III. b. *time*.
- עַסֵּב see עַשֵּׁב.
- עַסֵּק m. Dec. II. a. or עַסֵּק Dec. III. b. *affair; business*.
- עַפְרִי m. Dec. III. with suff. עַפְרִיָּה, *branches, foliage*.
- עַפְרִי m. Dec. III. a. *dust*.
- עַצִּיב part. adj. Dec. I. a. *troubled, sad*.
- עַקֵּב m. Dec. III. a. and b. *the heel*, Heb. עַקֵּב; *an end; a reward*, Heb. עַקֵּב.
- עַקֵּם *to be crooked; to be perverse*. Pa. *to make crooked; to pervert*.
- עַקֵּר *to root out, pluck up*. Ithpe. pass.

עקר m. Dec. I. b. *stock, root*.

ער m. Dec. I. a. *enemy*.

ערב and Pa. ערב to *mix*. Ithpa. pass.

ערד m. Dec. I. b. *wild ass, onager*.

ערוה f. Dec. VII. a. *nakedness*; hence *dishonour*.

אחערטל to *be stripped, rendered naked*.

ערטלאי adj. Dec. VI. *naked*. The forms ערטייל, ערטילאי, and ערטלאי are less frequent.

ערים or ערים adj. Dec. I. *cunning*.

ערל and ערל Dec. VI. a. and ערלי Dec. VI. adj. *uncircumcised*.

עשב, עשב or עשב m. Dec. III. b. *an herb*; coll. *herbs*.

עשר f. עשרא m. num. adj. *ten*. Plur. עשרין *twenty*.

עשת and עשית to *think, purpose*.

עת m. Dec. IV. b. i. q. *עתה, time*.

עתידי adj. Dec. I. a. *prepared, ready*; *about to, futurus*. Prefixed to the Inf. it forms a kind of Future tense.

עתיק adj. Dec. I. a. *ancient, old*.

עתיק to *be rich*. Pa. to *enrich*.

## פ

פגור, פגור m. Dec. III. b. *a corpse*.

פגור m. Dec. I. b. verbal from פגח, *service*.

פיו m. Dec. IV. c. *the mouth*.

פיקדון m. Dec. I. b. *a command, precept*.

פחה m. irreg. const. פחה, pl. פחין, *governor of a province*.

פחור m. Dec. III. a. (פחור Dan. 2: 41.) *a potter*.

פחש m. Dec. III. a. *an under-garment, perhaps breeches*. Kethib Dan. 3: 21. פחיש, *idem*.

פרי (פרי) Gen. 3: 24. Jer. T.) c. g. *fruit*, irreg. Plur. פירין, פרוח, with suff. פריי Prov. 8: 19.

פלג to *divide*.

פלג m. Dec. III. a. *half*.

פליגא f. Dec. VII. a. *division or class of the priests*.

פלדס m. Dec. I. b. *linen*; *a piece of linen*.

פלח to *serve*; to *worship*; to *cultivate* (the ground); to *observe or keep* (a law.) Compare in Latin *colo*, which has all these significations.

פלחון m. Dec. I. b. *service, worship of God*.

פלישתי m. Dec. VI. *a Philistine*.

פנוק and Pa. פנק to *afford delight*.

Ithpa. to *enjoy*; to *feast upon*.

פס m. Dec. IV. a. and b. *a part*; in relation to the hand, *the palm*.

פסנתר and פסנתר m. Dec. I. a. generally derived from the Gr. ψαλτήρ, *the psaltery*, a stringed instrument like the harp. But Hengstenberg considers it a kettle-shaped instrument; see his new work on the *authenticity of Daniel*, article *Greek words*.

פצה and Pa. פצי to *deliver*; to *make free*.

פקד Pa. to *command*.

פקוד m. Dec. I. a. *statute, commandment*.

פרזל m. Dec. II. (Gr. § 32, note 3.) *iron*.

פרח to *flourish*; to *blossom*.

פרס to *divide*.

פרס pr. n. *Persia*; *the Persians*.

פרסי m. Dec. VI. emph. פרסיא Kethib. Dan. 6: 29, *a Persian*.

פרע to *render* (good or evil to any one); to *reward*. Ithpe. *idem*; to *take vengeance*.

פרק to *redeem, liberate*; hence Dan. 4: 24, to *expiate*, or perhaps rather to *dismiss*.

פרש to *divide*; to *distinguish*. Pa. Part. pass. מפרש Ez. 4: 18. *distinctly*.

פרשן m. Dec. III. a. *copy*.

פשט to *extend, reach out*.

פשור to *interpret, explain*. Pa. *idem*.

פשר m. Dec. III. b. *interpretation, explanation*.

פחבג m. Dec. I. b. *delicacies, rich food*.



פִּתְּגָם m. Dec. I. a. *word; edict; letter; thing, matter, like the Heb.*

דָּבָר.

פָּתַח to enlarge, extend.

פָּתַח to open. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width.*

## צ

צָבָא to be willing; to acquiesce.

צְבָאוֹת Hebrew armies, retained in Chaldee after צָבָא and צָבָא.

צָבָא f. Dec. VIII. c. *business, affair.*

צָבַע to wet, moisten. Ithpa. אֶצְטַבֵּעַ pass.

צָד m. Dec. IV. b. *side.*—מֵצֵד on the part of.—לְצָד against.

צָדָא only Dan. 3: 14. הֲיָצָדָא is it your purpose? or was it your design?

צַדִּיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man.*

צַדִּיקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*

צַנְנָא m. Dec. II. a. (א in otio,) *the neck.*

צַלֵּה, צַלֵּי Pa. to pray, supplicate, invoke.

צַלַּח to prosper. Aph. הֲצַלַּח to make prosperous, promote (a person); to execute prosperously; also intrans. to prosper, be successful; to be promoted.

צַלֵּם and צַלֵּמָא m. Dec. III. a. *an image, idol; form, appearance.*

צַמַּח to sprout, germinate. Aph. to cause to sprout, to bring forth.

צַעַר m. Dec. III. a. *grief.*

צִפְרִי m. Dec. I. a. *a he-goat.*

צִפּוֹר c. g. Dec. II. a. *a bird; a sparrow.*

צָרִיק or צָרִיקָא adj. Dec. I. a. *needy; construed with לָ, in need of.*

## ק

קָבַל and Pa. to receive, accept; like

שָׁמַע, to listen to, comply with.

Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of.*

With suff. קָבַלָה, קָבַלָהּ, etc.—

קָבַלָהּ idem.—כִּלְ-קָבַל because of; conj. because; therefore; as.

קָדִישׁ adj. Dec. I. a. *holy; as a noun, saint; holy being, applied to angels.*

קָדָם m. Dec. III. a. *that which is before; former time, beginning; the east.*—מִן-קָדָם (see מִן) formerly; in front; toward the east, on the east side.

קָדָם and קָדָם prep. *before, in relation to place, coram; in relation to time, ante.* It takes suffixes like plural nouns; e.g. קָדָמִי, קָדָמֵי. —קָדָם קָדָם antequam.—מִן קָדָם often i. q. מִן; sometimes i. q. קָדָם simply.

קָדָמָא f. Dec. VII. a. *origin, antiquity.*

מִן קָדָמָא prep. *before.*

קָדָמָא f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*

קָדָמִי adj. Dec. VI. *first.*

קָדַשׁ Pa. to sanctify, consecrate, set apart.

קָדִישׁ m. Dec. II. a. *holiness, sacredness.*

קָוָא Fut. יָקוּם to rise up, to stand.

Pa. קָוָא to establish; to confirm by

an oath; to swear; to sustain.

Aph. יָקָוָא and יָקָוָא, Fut. יָקָוָא

and יָקָוָא, Part. מְיָקָוָא, to set up,

e. g. a statue, an image; to appoint,

e. g. a governor. Hoph. יָקָוָא,

or with the form of Aphel,

יָקָוָא Dan. 7: 4. to stand.

קָוָרָא m. Dec. I. b. *offering, oblation; sacrifice, victim.*

קָטַל to kill. Pa. idem, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קָטַר m. Dec. III. b. *knot; joint; difficult problem.*

קִיָּם (i. q. Heb. קִיץ) m. Dec. III. d. *summer*.

קִיָּם m. Dec. I. a. a *covenant*; an *edict, decree*.

קִיָּם adj. Dec. I. a. *established, firm*.

קַיִן m. pr. n. *Cain*.

קִיתִּירִם Kethib Dan. 3: 5, 7, etc., i. q. Gr. *αὐλαίς*, a *harp*. The pointing is that of קִיתִּירִם, q. v.

קָל m. Dec. I. a. *voice*. Pl. קָלִין *thunders*; קָלִין *voices*.

קָלִיל adj. Dec. I. a. *light*; *quick*; adv. a *little*.

קָמֹר and קָמֹרִי m. Dec. I. a. a *gir-  
dle, a belt*.

קֶן m. Dec. IV. b. a *nest, a hive*.

קָנָה to *buy, purchase*.

קָנִין m. Dec. I. b. *acquisition*; *pos-  
session, substance*.

קָצָה to *be angry, to be in a rage*.

קָצָה m. Dec. III. *anger, wrath*.

קָצַץ to *cut off, amputate; to kill*.  
Ithpe. pass.

קָצָה f. Dec. I. b. a *part*; an *end*.

קָרָא to *call*; to *read*.

קָרַב and Pa. קָרַב to *approach*;  
to *touch*, construed with בָּ, לְ, etc.  
to *bring, to offer*. Aph. to *bring  
near; to offer*.

קָרַב m. Dec. I. a. *war, contest*.

קָרִי a *city*, irreg. Emph. קָרִיא,  
קִירִיָּה and קִירִיָּה, קִירִיָּה,  
plur. קִירִיָּוִן and קִירִיָּוִן, emph.  
קִירִיָּה.

קָרֶן and קָרֶן f. Dec. III. a. a *horn*.

Plur. קָרִיָּן and, with  
Dual form, קָרִיָּין.

קָרַץ m. Dec. III. a. a *piece, frag-  
ment*.

קָשׁוּם m. irreg. emph. קִישְׁמָא *truth*.

— בְּקִישְׁמָא *indeed*; interrog. *in-  
deed?*— מִן קָשׁוּם *truly, certainly*.

קִישָׁה emph. קִישְׁמָא Dec. III. a. a *bow*;  
the *rain-bow*.

קִיתִּירִם (Keri for קִיתִּירִם, Dan. 3: 5,  
etc. The analogy of the Greek  
*αὐλαίς* would lead us to point the

latter קִיתִּירִם. The Targums  
have קִיתִּירִם which appears to be  
the less ancient form.) m. Dec. I.  
a. a *harp*.

## ר

רִאשׁ and רִיז m. Dec. I. a. *head*;  
*sum, amount*. Plur. רִאשִׁין, רִאשִׁין,  
and once רִאשִׁין Ez. 5: 10. *chiefs*,  
*principal men*.

רַב m. Dec. IV. a. plur. רַבִּין  
Dec. II. a. a *prince*; as an adj.  
*great*; plur. *proud, arrogant* (speech-  
es, or actions).

רַבִּי to *be great or numerous*. Pa. רַבִּי  
and Aph. אֲרַבִּי to *exalt, set in an  
eminent station*; to *increase*; to  
*bring forth abundantly*. Ithpe. and  
Ithpa. to *be exalted, to be elevated*.

רַבִּי f. Dec. VIII. c. *greatness*.

רַבִּו and רַבִּוִּא num. adj. *ten thou-  
sand, a myriad*. Plur. רַבִּוִּן and  
רַבִּוִּן.

רַבִּוִּן m. Dec. I. a. *lord, master*.

רַבִּוִּי num. adj. Dec. VI. fem.  
רַבִּוִּיָּה *fourth*.

רַבִּוִּן m. Dec. I. a. a *nobleman*,  
*prince*.

רַבִּוִּן to *desire, long for*. Pa. *idem*.

רַבִּוִּן to *be moved, excited*; to *be angry*.

Aph. to *excite to anger*.

רַבִּוִּן m. Dec. III. b. *anger*.

רַבִּוִּן and רַבִּוִּן c. g. Dec. III. a. a *foot*.  
Dual and plural רַבִּוִּין.

רַבִּוִּן to *be tumultuous*. Ithpe. and Ith-  
pa. *idem*; to *rage*; to *roar*. Aph.  
to *rage*; to *collect together in a rage*  
or *with tumult*.

רִי m. Dec. I. a. *aspect, appearance*.

רִיז m. Dec. III. e. *anger*.

רִיחַ c. g. Dec. I. a. *wind*; *spirit*.

רִיחַ to *be high*; to *be exalted*. Palp.  
רִיחַ to *exalt, praise*. Aph. to *lift  
up*. Ithpal. to *lift up one's self*.

רִיחַ m. Dec. I. a. *height*.

רִיז m. Dec. I. a. a *secret*.

רִחִיק adj. Dec. I. a. *distant, remote*.

רִחַם and Paël רִחַם, to *pity, com-  
passionate*; to *love*.

רחמין f. Dec. VIII. c. *love; affection, friendship.*

רחמין (found only in the plural) m.

Dec. III. a. *mercy, compassion.*

רחץ to trust in. Ithpe. construed with על, idem.

רחיש adj. Dec. I. a. *sent away; deserted.*

ריח m. Dec. I. a. *scent, smell.*

ריש, see ראש.

רים adj. Dec. I. a. *high.*

רמא and רמה to throw, cast; to set, place; to impose (a tax). Ithpe. to be cast.

רמז to wink significantly; to beckon.

רמי adj. Dec. V. b. and Dec. VI. *deceitful.*

רנן and Pa. to sing for joy; to speak joyfully.

רעו f. Dec. VIII. c. and

רעוא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*

רעיון m. Dec. I. a. *a thought.*

רענן adj. only Dan. 4: 1. [4: 4] *flourishing.*

רעצ and Pa. רצע to break in pieces.

רפס to trample upon, tread in pieces.

רשו f. Dec. VIII. c. *permission; liberty; power.*

רשע adj. Dec. I. a. *wicked.*

רשם to note, write down; to write.

רשע m. Dec. III. b. and רשעו f. Dec. VII. c. *wickedness.*

רתיחא f. Dec. VII. a. verbal from רתח, *trembling.*

## ש

שב m. Dec. I. a. *an elder, a man of grey hairs.*

שבכא, i. q. סבכא, q. v.

שגא, i. q. סגא, to be or become great.

שגיא adj. Dec. I. a. *great; much, many; adv. very, exceedingly.*

שום to set, place; to appoint; to issue (a decree); שום טעם to shew respect; שום שם to give a name, to name.

שטר m. Dec. III. b. i. q. סטר, *side.* Only Dan. 7: 5. Keri.

שכל Aph. אשכל to understand; to be wise. Ithpa. const. with א, to consider.

שכלחנא f. Dec. VII. c. *intelligence, understanding.*

שנא i. q. סנא to hate. (In Chaldee it is generally written with ס.) Part. שנא an enemy.

שער m. Dec. III. a. *hair.*

שפה f. Dec. VIII. a. (Pl. ספון Dec. VIII. c.) *a lip.*

## ש

שאל, שאל or שיל to ask, seek, request, with א of the thing asked, or with two accusatives; to inquire, with ל of the person.

שאלא f. Dec. VII. a. *request; affair, concern, matter.*

שאר Ithpe. אשאר and Ithpa. אשאר to be left, to remain.

שאר m. Dec. I. b. *the rest, remainder.*

I. שב m. Dec. IV. a. *the sabbath.*

II. שב (contracted from שבע) num. adj. *seven.*

שבהור m. Dec. I. a. *glory, honor.*

שבח Pa. to praise; to sing praises. simply to sing.

שבט m. Dec. III. b. *a tribe.*

שביב m. Dec. I. a. *a flame.*

שביל m. Dec. I. a. *way, path.*

שבירי ord. adj. Dec. VI. *seventh.*

שביר num. adj. *seven.* See Par. XI. in the Gram.

שבק to forsake; simply to leave. Ithpe. pass.

שגה to err. Aph. to entice to sin.

שגל f. pl. שגלן and שגלן, wife of a king; hence queen, Pa. 45: 10.

שדל Pa. to persuade; to entice.

שדר Ithpa. to exert one's self.

שוי Paël. to set, place. Ithpa. to be made, to become.

שולטן m. Dec. I. b. *authority, dominion.*

שם i. q. שם.

שופר m. Dec. II. a. *beauty*. Plur. id.

שור m. Dec. I. a. *a wall*.

שׂוֹבֵב m. Dec. I. a. *a friend; a companion*.

שׂוֹכְנֵי מ. pl. *inhabitants of Susa*, the winter residence of the Persian kings.

שׂוֹכֵן and שׂוֹכֵיב *to free, deliver*. See Gram. § 14. 2. note.

שׂוֹחֵת adj. Dec. I. a. *corrupt, wicked*; as a noun *wickedness, crime*.

שׂוֹכֵן *to discover; to attain, acquire*. Aph. *idem*. Ithpe. *to be found*.

שׂוֹכֵן *to dwell, rest*. Pa. *שׂוֹכֵן to cause to dwell*. Hence

שׂוֹכֵן f. Dec. VII. a. *dwelling, presence; the divine presence and glory* as it appeared in the tabernacle.

שׂוֹה f. Dec. VII. a. and

שׂוֹה f. Dec. VII. c. *something amiss, an error, fault; a failure*.

שׂוֹה f. Dec. VII. a. *rest, tranquillity*.

שׂוֹחֵ *to send away; to put off; to stretch out* (the hand). Pa. and

Aph. *idem*. Ithpe. *to be deprived*.

I. שׂוֹחֵ and שׂוֹחֵ *to rule, to have power*, construed with שׂוֹחֵ or שׂוֹחֵ. Aph. *to cause to rule, to give dominion*.

II. שׂוֹחֵ const. with שׂוֹחֵ, *to fall upon, attack*.

שׂוֹחֵ m. Dec. I. a. *ruler, governor*.

שׂוֹחֵ m. Dec. I. b. *might, power; dominion*.

שׂוֹחֵ adj. Dec. I. a. *powerful, having power*, const. with שׂוֹחֵ over any thing; const. with שׂוֹחֵ and an Inf. *permitted, lawful*; as a noun, *a powerful man, ruler, officer*.

שׂוֹחֵ *to complete*. Aph. *to finish, bring to an end; to restore, give back*.

שׂוֹחֵ m. Dec. I. a. *peace, prosperity*.

שׂוֹחֵ m. pr. n. *Solomon*.

שׂוֹחֵ f. irreg. plur. שׂוֹחֵ, שׂוֹחֵ, שׂוֹחֵ, and שׂוֹחֵ; *a chain*.

שׂוֹחֵ and שׂוֹחֵ m. irreg. emph. שׂוֹחֵ; with suff. שׂוֹחֵ, שׂוֹחֵ; plur. שׂוֹחֵ, const. שׂוֹחֵ, etc. *a name*.

שׂוֹחֵ m. pr. n. *Shem*.

שׂוֹחֵ Aph. *to destroy*.

שׂוֹחֵ names, pl. of שׂוֹחֵ q. v.

שׂוֹחֵ Plur. emph. *heaven, the heavens*. The sing. and the absol. plur. are wanting; const. שׂוֹחֵ.

שׂוֹחֵ Ithpolel שׂוֹחֵ *to be astonished, amazed*.

שׂוֹחֵ, שׂוֹחֵ (see. Gr. § 31. note 2.) adj. *fat, rich*.

שׂוֹחֵ *to hear; to obey*. Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive*.

שׂוֹחֵ i. q. Heb. שׂוֹחֵ, *Samaria*.

שׂוֹחֵ c. g. Dec. III. b. *the sun*.

שׂוֹחֵ *to serve; to minister*, as a priest, etc.

שׂוֹחֵ m. pr. n. *Samson*.

שׂוֹחֵ c. g. Dec. IV. b. *a tooth*. The dual form שׂוֹחֵ is used for the plural. So in Hebrew שׂוֹחֵ.

שׂוֹחֵ Fut. Tseri, *to be changed, altered; to be different*. Pa. *to change; to violate, transgress*; pass. Part. *diverse, different*. Ithpa. *to change*; intrans. *to be altered*. Aph. i. q. Paël.

I. שׂוֹחֵ f. Dec. VIII. a. *sleep*.

II. שׂוֹחֵ and שׂוֹחֵ f. irreg. const. שׂוֹחֵ; emph. שׂוֹחֵ; plur. שׂוֹחֵ; *a year; collectively in the singular, years*.

שׂוֹחֵ adj. Dec. I. a. fem. שׂוֹחֵ Dec. VII. a. *sharp*.

שׂוֹחֵ m. Dec. I. b. *edge; point*.

שׂוֹחֵ f. irreg. emph. שׂוֹחֵ and שׂוֹחֵ; plur. שׂוֹחֵ; *an hour; a moment, any short period of time*.

שׂוֹחֵ Ithpa. שׂוֹחֵ *to narrate, tell; to enumerate; to speak*.

שׂוֹחֵ m. Dec. II. a. *a judge*.

שׂוֹחֵ or שׂוֹחֵ f. Dec. VII. c. *bruising, trampling under foot*; perhaps Gen. 3: 15 Pseudo-Jon. and Jer. Targ. *safety, deliverance; or remedy*.

שׂוֹחֵ Aph. *to bring down, humble; to oppress, subdue*.

שׂוֹחֵ adj. Dec. III. *low*.

שׂוֹחֵ *to be fair; to be agreeable*.

שׂוֹחֵ adj. Dec. I. a. *leg*.

שֶׁפֶרֶס m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא, שָׁרָה and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen*; Part. שָׁרִין *loose, at liberty; to solve, explain.* Pa. *idem*; also *to begin.* Ithpa. *to be loosed*, spoken of the joints, *to become powerless.*

שָׁרֵשׁ m. Dec. III. e. *a root.*

שָׁרָה f. Dec. VII. c. and

שָׁרֵשׁ f. Dec. VII. b. *eradication*; met. *banishment.*

שָׁח and שָׁח num. adj. Dec. IV. b. *six.* Pl. שְׁתִּין *sixty.*

שָׁחַ and שָׁחַ *to drink.* Construed with שָׁ denoting the vessel out of which any one drinks. The French language has a similar idiom, *boire dans une tasse.*

שָׁחַ *to found, establish, confirm.* Aphel *idem.*

שָׁחַ *to be silent, keep silence.*

## ת

תִּאֲבָא, defectively written; see תִּאֲבָא.

תִּאֲבָא f. Dec. VII. a. (Pl. תִּאֲבָא c. g. Dec. I.) *a fig-tree; a fig.*

תִּבְרִי part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תִּבְרִי *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תִּגְרָ m. Dec. III. b. and תִּגְרָ f. Dec. VII. a. *contention, strife.*

תִּדְרִי fem. Dec. VII. a. *revolving in a circle*; hence, *continuance.*

תִּדְרִי constantly, continually.

תִּדְרִי *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תִּדְרִי *to be astonished; to be terrified, to tremble for fear.*

תִּדְרִי f. Dec. VIII. a. *a generation; a nation, tribe.*

תִּדְרִי f. emph. תִּדְרִי, *cause, occasion.*

תִּדְרִי m. Dec. II. a. *strength, might.*

תִּדְרִי, i. q. Heb. שֹׁר, m. Dec. I. a. *an ox.*

תִּדְרִי f. Dec. VIII. a. *praise; a song of praise; any song.*

תִּדְרִי prep. *under.* It takes the suffixes of plural nouns.

תִּדְרִי *idem.*

תִּדְרִי f. Dec. VII. a. *desire, appetite.*

תִּדְרִי Aph. תִּדְרִי *to prepare.*

תִּדְרִי m. Dec. III. a. i. q. Heb. שֶׁגֶּל, *snow.*

תִּדְרִי adj. Dec. I. a. *elevated; fortified.*

תִּדְרִי f. (masc. תִּדְרִי, const. m. תִּדְרִי, f. תִּדְרִי), num. adj. *three.*

Plur. תִּדְרִי, *thirty.*

תִּדְרִי adj. Dec. VI. *third.* Once written תִּדְרִי Dan. 5: 7.

תִּדְרִי (i. q. Heb. שָׁמָּה, and תִּדְרִי adv. *there; thither.* תִּדְרִי, *thence.*

תִּדְרִי m. Dec. III. b. *a wonder, a miracle.*

תִּדְרִי f. Dec. VII. c. *perfection; integrity.*

תִּדְרִי or תִּדְרִי f. pr. n. of a city of the Philistines, *Tinnath.*

תִּדְרִי plur. תִּדְרִי contracted from תִּדְרִי, etc. q. v.

תִּדְרִי num. adj. Dec. I. b. *second.*

תִּדְרִי adv. *a second time, again.*

תִּדְרִי m. pl. Dan. 3: 2, 3. prob. *judges or lawyers, jurisconsulti.*

Ar. أَفْنَى *to give counsel, to pass sentence; hence musti.*

תִּדְרִי m. Dec. I. a. *strength; vehemence.*

תִּדְרִי adj. Dec. I. a. *right; fit, convenient; firm.*

תִּדְרִי adj. Dec. I. a. *strong, mighty.*

תִּדְרִי (i. q. Heb. שָׁכַל) *to weigh.* Pass. Praet. *to be weighed.*

תִּדְרִי Pa. *to adapt, arrange; to prepare; to establish.* Aph. *idem.*

Hoph. *to be reestablished, restored.*

תִּדְרִי adj. Dec. II. a. i. q. תִּדְרִי.

תִּדְרִי *to grow, as a tree; to become*

<i>strong, powerful. Pa. to confirm, establish.</i>	תָּרַע and Pa. תָּרַע <i>to break asunder; to destroy.</i>
תָּרַק and תָּרַק m. Dec. I. a. <i>power, authority.</i>	תָּרַע m. Dec. III. a. and b. <i>door;—</i>
תָּרַם quadr. <i>to explain, interpret.</i>	מֶלֶכָּא תָּרַע <i>the king's palace, Dan. 2: 49. So the Turks call the palace of the Sultan "sublime porte,"</i>
Part. pass. מְתָרַם <i>interpreted.</i>	<i>from the high gate which leads to the seraglio and other public buildings.</i>
תָּרַן num. adj. <i>two; both. See</i>	תָּרַע m. Dec. I. a. <i>porter, watchman</i>
Gram. Par. XI. and § 42. 1. a. <i>note.</i>	<i>at a gate.</i>
תָּרַע-עֶסֶר num. adj. <i>twelve.</i>	
תָּרַךְ and Pa. תָּרַךְ <i>to expel, drive out.</i>	



## APPENDIX A.

### RABBINIC CHARACTER AND STYLE.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I and III, and the "*Vitae Celebrium Rabbiorum*" in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterised as a sort of *Hebrew running hand*. They are the following.

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
ס	א	ל	ל
צ	ב	מ	מ
ג	ג	נ	נ
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ	פ
ז	ז	צ	צ
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
ך	ך	ת	ת



2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters ה, ו and י are frequently inserted; ה in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbutz or Qamets Hhataph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq).

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes כ (Chaldee) and ט (Hebrew, for אט) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִינֵר (= לִינֵר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוֹנֵר (= הוֹנֵר or הוֹנֵר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נ; elsewhere, it does not differ in form from Hithpael.

7. Many words occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סִינָן, i. q. σινεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Enucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng.

Ver. 2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי-כֵן אֲשַׁפּוּךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר וַיִּבְּאוּ בְנֵיכֶם וּבְנֹתֵיכֶם וְקָנִיכֶם וְחִלְמוֹת יִחְלְמוּן בְּחוּבֵיכֶם וְזִינּוֹת יִרְאוּ: וְגַם עַל-הַהֲעֲבָדִים וְעַל-הַשְּׂפָחוֹת בְּיָמִים הַהֵם אֲשַׁפּוּךְ אֶת-רוּחִי:

### COMMENTARY.

וְהָיָה אַחֲרֵי כֵן. כמו והיה באחרית הימים [ישעיה' ג']. ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני. אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו לפני אלה אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא לזמנות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא]: אשפוך רוחי על כל בשר. פירוש ישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו. ואומר ויבדך כל בשר [תלים קמ"ה]. יבא כל בשר [ישעיה ס]. כן פרע הגה כל בשר על ישראל הראויים להיות רוח הקודש עליהם. ואמר כל ר'ל הגדולים והקטנים. כמו שאמר כי כולם ידעו אותי למקטנם ועד גדולם [ירמי' לא]. ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה יא] ונחה עליו רוח ה' ואח"כ פי' רוח חכמה ויגיה רוח עצה וגבורה רוח דעת ויראת יהוה. ומפני שתדכך שכל יבצר במקלם כח הדבור עד שיתנבאו. כי לא אמר כי כולם יתנבאו אלא יבצלו בניכם וגמותיכם. ובשפיכות הרוח אמר על כל בשר אצל הנבואה לא אמר כל אלא ונבאו בניכם וגמותיכם. ואמר וקניכם בחוריהם לא כולם והוא על דרך שכתב האבס הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודות אלא אם כך קדם לו טבע דעת היצירה. והנביא והנבואה יתנבאו צמחותם כמו שמואל הנביא. והנבואה תהיה להם במראה החלוש כמו שאמר חלומות חזיונות. וכן היתה נבואת רוב הנביאים. כמו שאמר [צדק' יג] אם יהיה נביאכם ה' במראה אליו אתודע בחלוש אדבר בו. וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו נבואים שעברו עד שאולי יהיה בהם כמשה רבינו ע"ה וזהו זכר ג' מעלות אשר בשנות האדם ימי הנערות וימי הנחירות וימי הזקנות: וגם על העצדים. כמו שאמר [ישעיה' ס] ועמדו זרים ורעו לאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל. וענין שפיכות הרוח ר'ל שתהיה בהם רוח לרוב כענין השפיכה. כן אמר ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותקנונים.

### Translation of the commentary.

וְהָיָה אַחֲרֵי-כֵן, as if he had said בְּאַחֲרִית הַיָּמִים (Isa. 2: 2.) And it shall come to pass in the last days. He employs the expression אַחֲרֵי-כֵן, after this, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,<sup>2</sup> Ye shall know now, but not with a perfect knowledge; for, as yet, ye continue to sin<sup>3</sup> before me. But after this knowledge, the time will come when











